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BULLETIN of the SOCIETY FOR THE PROTECTION OF EAST ASIANS' HUMAN RIGHTS

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UNIVERSAL DECLARATION of HUMAN RIGHTS

On December 10, 1948, the General Assembly of the United Nations proclaimed this declaration as "a common standard of achievement for all peoples and all nations."

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3. Everyone has the right to life, liberty and security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11. (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country,

including his own, and to return to his country.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15. (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17. (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20. (1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25. (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27. (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Reviews

China Spring

ZHONGGUO ZHI CHUN (China Spring),
No. 1, Dec. 1982). P. O. Box 243, New
York NY 10185 USA; P. O. Box 574, Sta-
tion B, Montreal, PQ H3B 383, Canada

Reviewed by MAB HUANG.

On November 17, Wang Bingzhang, a medical doctor from China who had just earned his Ph.D. from Montreal's McGill University Medical School, announced at a New York press conference that he had decided to dedicate his life to China's democracy movement. The decision to give up a career in medicine, Dr. Wang said, had been difficult. However, he was persuaded that "medicine can cure only a few patients; it cannot cure the disease of a nation." He urged other organizations and individuals who are sympathetic to the democracy movement to support his efforts.

To promote the ideals and aspirations of that movement, he and a group of associates have founded a new journal, to be called China Spring. It is said to have an editorial board of twelve people, six in China and the other six in North America. Wang has pledged that China Spring will be independent of all political parties and governments. It is planned for the journal to carry articles in both Chinese and English, though the only issue to appear so far is almost entirely in Chinese.

Already, Dr. Wang has gained considerable recognition. It was quite a sensation for a student on a Chinese government scholarship to defect. (Actually, Wang denies that he is defecting, and says he intends to return to China.) And because he claimed close links with members of China's democratic movement, he attracted a great deal of attention in the mass media--especially the Chinese-language

newspapers outside China. Thus, he rapidly became a cause célèbre. His every word and deed, his motivations as well as his private life, have been subject to thorough and at times malicious scrutiny.

Of course, it comes as no surprise that for Beijing and its supporters in the United States Dr. Wang was a nuisance if not a traitor, and also that Taiwan's Nationalist Party and their partisans would do anything but exploit the situation. But partisanship cannot excuse the fact that interest in Dr. Wang's private life has reached an intensity that can only be described as obsessive. Disclosures that he was in the process of divorcing his wife in China, of his love affair with a young Taiwanese woman, and his wife's open letter condemning him as immoral and traitorous, were ripe materials for sensational journalism. Even many people of good will and without an ax to grind have been perturbed by Wang's untidy personal life. Apparently a century of turmoil, reform, and revolution has not made a dent in the moralism of the Chinese nation. Moralistic righteousness is not compatible with tolerance and respect for human dignity. Wang's critics would be better advised to focus on the democracy movement and the issues it raises, instead of on the private lives of the participants.

China Spring is no doubt an important indicator of the contribution Wang Bingzhang and his associates can make to China's democracy movement. The inaugural issue which appeared in early December rightly aims at presenting the position of the group. A statement by the editorial board dedicates the journal to the promotion of democracy, freedom and human rights. An open letter to the Chinese people urges their support. An article by Wang himself (in his own fine calligraphy) is a moving explanation of his decision to devote himself to social and political reform. As for the real issues, a round-table discussion on the democracy movement draws on the first-hand experience of members of the board, including supplementary material by two editors in China. This is a reflective, even somber piece, yet full of hope.

The China Spring approach to the history of the past ten years is to divide the period into five stages, the first marked by the Li-Yi-Zhe poster (1974), and the last being the period of China Spring. The earlier stages are all deemed spontaneous, whereas with the publication of China Spring the movement takes on a new self-awareness. This patently evolutionary perspective is certainly subject to debate. It is awfully neat, and seems self-serving. Certainly, it poses many questions. For example, does it mean that from now on the driving force

and the leadership of the democracy movement has shifted, at least partially, to North America? Can such a leadership be effectively exercised?

A more scholarly and theoretical article on the economy surveys the situation in the past few years and emphasizes the distinction between economic reform of 1978-79 and the economic readjustment since early 1979. Attributing the concept of economic readjustment to Chen Yun, the veteran economic and financial administrator, it is argued that his strategy is primarily concerned with the centralization of power in Beijing. This is doomed to failure, the author concludes, in part because the strategy is not the result of "scientific analysis" (there was insufficient information for the decision-makers), and in part it has been confronted by the vested interests of the bureaucracy.

This line of reasoning, it should be noted, is not shared by China specialists or diplomatic observers in the West. They tend to hold the position that the reform measures adopted since 1977 are still being worked out. There was indeed a shift in emphasis in 1979; yet it was not such a dramatic turnabout as the author suggests. They are not prepared to conclude that the economic readjustment will fail. Nevertheless, no one denies the substantial difficulty facing China's economy, including bureaucratic inefficiency and the need for more information.

All in all, the first issue of China Spring does a good job of setting forth the fundamental position of its founders. The articles should prove useful in stimulating debate and discussion.

Of course, the China Spring is only part of the work of Wang Bingzhang and his associates. Dr. Wang has been on a speaking tour throughout the United States and we can expect that he and his group will pursue many other activities. Hard-working as they are, it is nonetheless clear that the task of defending and promoting China's democracy movement requires the cooperation of many people. In the seventies, as the round-table discussion describes, many men and women took great risks and often paid a high price for demanding rights and freedoms. Indeed, through the decades from the twenties on, many groups and individuals in China and abroad have worked relentlessly for the cause to which Wang and his associates are committed. The dream has not yet been realized; the opposing forces have simply been too powerful. If Wang and China Spring keep up the good work, persevere and maintain independence, they will give the weaker side much needed support and encouragement. Together, the forces of democracy may have a fighting chance. ✕

The Burakumin

Buraku Kaiho Kenkyusho, ed., LONG-SUFFERING BROTHERS AND SISTERS, UNITE!--The Buraku Problem, Universal Human Rights, and Minority Problems in Various Countries. 1-6-12, Kuboyoshi, Naniwa-ku, Osaka 556 Japan. ¥2000.

Reviewed by EMMA OAKS

Japanese have a curious pride in national harmony, which is often ascribed to the belief that "Japan has but a single race." This attitude ignores the presence of large ex-colonial Korean and Taiwanese communities, not to mention the now-decimated native Ainu population. Within the "one harmonious race," however, exists yet another minority, the Burakumin, victims of the dominant group's discrimination and a conspiracy of silence.

The word "buraku" means village or hamlet, and has come to refer specifically to those communities in which this discriminated-against minority lives. There are an estimated 5,000 Buraku with a population usually put at two million.*

These people are concentrated in the Osaka-Kyoto-Nara triangle, but are found in all parts of Japan except Hokkaido and Okinawa (late-comers to the Japanese realm). Buraku are usually located in the least-desirable areas--such as on riverbanks below the levees, on marshlands, or least-arable fields--and traditionally have not received the benefits of government renewal programs. Streets are still narrow and sometimes unpaved, public water and sewage systems are inadequate or non-existent, housing is sub-standard, with residences often serving as factories (leading to a high incidence of physical ailments). Coming from a family of Buraku origin--even without personal residence or birth in the buraku--is the rationale for economic, educational and social discrimination. The Buraku Liberation League (BLL), the largest organization working to remedy this situation, claims as many as 200 local leagues and 200,000

* For political reasons, quite disparate figures on the number of Buraku and Burakumin are used. The BLL cites the above figures, which may exaggerate to indicate strength and to justify demands placed on the government. The government gave 4,160 Buraku and 1,113,043 Burakumin (with the Tokyo area and several prefectures not reporting) as their official figures in 1969, in an attempt to downplay the problem.

members.* Though its name conjures radical images, its tactics bear faint resemblance to those of many other more militant organizations pursuing liberation. Still, the BL's "liberation" goals stand in contrast to the reconciliation/assimilation policies proposed for them after the Meiji Restoration.

"Liberation" for this group means being able to stand up and say "I am from a Buraku" without suffering discriminatory consequences. In keeping with the goal of breaking down the conspiracy of silence, the BL has established as its public relations arm the Buraku Liberation Research Institute (BLRI). This organ is responsible for various publications, organization of conferences, creation of slide shows, and other educational/informational projects. In an attempt to create an international understanding of the Buraku situation, it is also gradually expanding its English-language output. In August of 1981, Long-Suffering Brothers and Sisters, United, the result of the BL/BLRI-sponsored 1980 Symposium on Human Rights, was published. In the spring of 1982, it reprinted Roger Yoshino and Sueo Murakoshi's 1977 book, *The Invisible Visible Minority*.

These publications are welcome, as there is a dearth of information on the Buraku problem available to Westerners.[†] Wagatsuma and Devos' excellent 1967 study, *Japan's Invisible Races*, remains the standard text. Devos and Wagatsuma's work ends in 1961, however, when Japan's rise as one of the world's leading industrialists had barely begun, and therefore cannot fully evaluate the impact this had on the traditionally small-scale industries of the Buraku. Several major events also occurred after 1961 which have greatly shaped both anti-discrimination struggles and government policies toward the Buraku: the 1963 Sayama case; the 1965 Dowa Policy Deliberation Committee Report and

*The BL is a national NGO (non-governmental organization) which receives grants from both the local and national governments for some of its projects.

†The term "Dowa problem" enjoyed currency in the 1960's and 1970's, in reference to the government Dowa (Integration) policies for the Buraku. However, it is no longer in favor with either Buraku activists or the government, and once again "Buraku mondai" (Buraku problem) is being used.

§While recognizing the importance of the work, many Buraku activists take exception to the title, as they feel it may further the falsehood that Buraku are in some way racially or ethnically different from mainstream Japanese.

resultant 1969 Law on Special Measures for Dowa Projects; the 1976 closing of family registers (koseki) to public inspection and the appearance of exorbitantly-priced, privately printed Buraku lists; the 1966 rift between mainstream and Communist members of the BL which resulted in the formation of a separate Communist-backed Buraku organization and continued infighting and confusion. These and other issues are covered in the book *Invisible Visible Minority*, and also in Long-Suffering Brothers and Sisters, United, which in addition presents pre-1961 materials from different perspectives.

Invisible Visible Minority is a solid, concise primer on the history of the Buraku, the evolution of the Buraku movement, aspects of Japanese culture and institutions which perpetuate anti-Buraku discrimination, current manifestations of this prejudice and activities to counter it, both legally and on the much more difficult individual level.

The two authors' prefaces reveal why such a study is necessary. Invisible Buraku are usually rendered visible only in certain kinds of contact with the mainstream population, as Yoshino found out through attempting interviews on the subject with various dominant group Japanese. Aside from a pervasive blankness on the subject, the only interaction with Buraku that they could remember concerned parental threats to children who wished to marry Buraku, or pressure from the neighborhood when a family decided to sell their residence to a Buraku family (at a much-inflated price, it should be noted). Murakoshi's experience brings many of the classic aspects of discrimination against Buraku to light: though he was the top student in his class, he received no encouragement to enter college from his teachers. In teacher's college, he found himself unintentionally "passing" as a non-Buraku, and saw his involvement with a young woman abruptly halted when her family found out his Buraku status. Personal accounts such as Murakoshi's and Kawada's in the first chapter show how the prejudice against Buraku often lies dormant for prolonged periods, surfacing only in those moments of most serious, critical contact with the mainstream population: marriage, housing, education and employment. These personal accounts are one of the strengths of the book, for they remove anti-Buraku discrimination from the abstract realm of "unequal employment opportunities" and place it in the concrete province of an individual being denied a job with a big business, losing her fiancé or being the victim of an abrupt hush in the office conversation every time he enters the room.

Invisible Visible Minority utilizes its short, primer style well, presenting itself in a clear and forthright manner with a minimum of jargon. It is strongest when retaining this style, and weakest when digressing into refutations of theories now held in disrepute and totally unknown to all but scholars in the field. After beginning with an analysis of the role of Shinto and Buddhism in the formation of both the Japanese nation and the Buraku, the chapter on the pre-feudal origins of Burakumin falls into this fatal trap. By introducing several of the more scurrilous theories on the non-Japanese racial origins of the group--descendants of the Ainu, captives from a Korean invasion of Japan, the lost tribe of Israel--the authors have placed themselves in the awkward position of having introduced the material and needing to dismiss it. As the Korean ancestry of the Burakumin is still a commonly held misconception, it does bear explanation, but the remaining theories are purely extraneous. Therefore, what began as a straightforward examination of the roles of religion and occupation in the roots of the Buraku becomes labored, as the authors busy themselves with proving that the Burakumin, despite these myriad theories by bigots who like a touch of racism in their prejudice, are indeed Japanese.

In contrast to the chapter on early origins, the sections from the Tokugawa period (1603-1868) onward carry no excess baggage, as they examine the much more traceable political origins of discrimination against Burakumin at a social level. Examining the Tokugawa period as an example, The Edo social hierarchy (shi-no-ko-sho-eta-hinin) and the relationships the various classes bore each other are explained. Summaries of the laws relating to the Burakumin, for the first time a legally designated caste, Eta, make clear the severity of Buraku life under the Tokugawa regime. Regulations controlled not only domicile and occupation, but also the most sundry matters. An explanation of the controls placed on clothing gives some indication of the extent of central and district government authority:

Burakumin were not allowed to wear sashes or belts, but were required to tie straw ropes around their waists and to hold their hair in place with straw cords. Sometimes they were required to make themselves "visible" by wearing a rectangular piece of leather on their garb. Only plain-colored tan clothing was to be worn. Footwear was limited to straw sandals. In some districts they were not allowed to carry parasols.

The summaries of the major historical periods indicate how events cannot be neatly categorized as those with an impact on the Buraku and those with an impact outside the Buraku; often frustration with unpopular developments which

affected the lower classes hardest was vented directly on the Buraku. Yoshino and Murakoshi illustrate how the dominant group and the Burakumin have interacted over history by analyzing several of these developments. The abrupt transition from the feudal system of the Tokugawa period to the Meiji reinstatement of the Emperor system and unreserved embrace of capitalism is analyzed.

The rigid stratification necessary to maintain the Tokugawa feudal order locked everyone into their caste. The ranks of the lowest castes, the Eta and Hinin, were swollen at the close of the Edo era by farmers escaping the heavy tax burdens placed on them and those relegated to the outcastes as punishment for their involvement in peasant uprisings, which increased public animosity toward the Buraku. The 1868 Meiji Restoration dramatically smashed the existing feudal society. The 1871 Emancipation Edict abolished the Eta and Hinin castes. Although this measure technically elevated them to the status of ordinary citizens, it also subjected them to taxation and conscription, while ending their previous legal monopolies in the leather-related industries. For the farmers, this destroyed their one illusory asset of higher class status than the Burakumin, leaving them with only the uncertainty of the new social order and the harsh reality and high taxes of agricultural life. Their anger and frustration was let out in a four year stretch of violent attacks on the hapless Buraku, which were themselves suffering a decimated economy as the newly-founded and government-backed corporations took over traditionally Buraku industries. This period is one of the most tragic examples of a pattern that Yoshino and Murakoshi point out, in which mass unrest is diverted to action against the Buraku, often with the tacit approval of the authorities in power, instead of being channeled against those responsible for the policy which produced the situation.

The prejudice against the Buraku is a caste discrimination rather than a class discrimination, a distinction which Invisible Visible Minority clearly defines and illustrates. Through the vicious cycle in which economic disadvantage perpetuates itself, most Burakumin remain in Japan's lowest economic echelons. Some, however, have escaped the economic misery most suffer, but they still run into social prejudice not accorded others from lower economic classes who have made capitalism work its magic for them. Though a Burakumin may have succeeded in rising to the middle or upper-middle class, either within the Buraku or by severing all contact with the Buraku and "passing," he is confronted with the social

prejudice against Burakumin when he attempts to buy a home in most middle-class residential areas, or when his son or daughter's planned marriage is abruptly cancelled because the other family has conducted an investigation and discovered the family's Buraku origin.

Chapters on cultural and institutional obstacles to overcoming anti-Buraku prejudice argue that indebtedness, complacency, and many of the prevalent social values which esteem group unity, account for the perpetuation of prejudice on an individual level. Japan's dual economic structure is also severely taken to task: The large corporations play a major role in maintaining the economic and social status of the Burakumin. The profits, life-time employment, insurance, working conditions and other benefits guaranteed the fortunate employees of the large corporations are secured through the labors of the workers at the small companies where the large corporations subcontract out much of their work. Often the small companies further subcontract the work to a predominantly Burakumin, home-industry scale labor force. Workers on these lower levels labor under less than minimal safety conditions, receive low wages and have no job security when the economic situation worsens. Each step up the economic ladder has an ample pool below it, so one doesn't worry about alienating a few when the profit margin so dictates. Large companies and banks also admit they do not knowingly hire Burakumin job applicants, as doing so could disrupt the group harmony of the employees. In the past, examination of publicly-held family registers could determine this fact; when a regulation prohibiting this infringement of basic human rights was finally enacted in 1976, privately printed and circulated Buraku lists were marketed to "discriminating" business clients.

As Yoshino and Murakoshi devote a great deal of space to the evolution of the Buraku Liberation League as a movement, this merits some consideration. For simplicity's sake, minority rights movements can be divided into two groups: those that fight for their full share of the existing order and those that want no share of it and struggle to reform its basic nature. From *Invisible Visible Minority*, it appears that the BLL is a hybrid; while espousing the need for social change on a theoretical level, it is directing its concrete efforts and activities in the direction of assuring that the Burakumin get their fair slice of the Japanese middle-class pie. Perhaps this is the most effective way to build a broad-based movement, but the outcome may not be all that is desired. Yoshino states, in reference to some Burakumin who have successfully passed into the

mainstream: "In due time they forgot about the plight of the Burakumin who lived in the ghettos and ironically, under some circumstances, became discriminators against their own people." Japan's strong we-they group orientation lends itself well to the discriminated-against becoming the discriminators. The BLL is in a difficult position; it must balance scale and short-term results with quality and long-range change.

Against the background of these attitudes, the reasons certain targets have been chosen by the BLL for their actions becomes easy to understand. Ishikawa's life-sentence conviction in the Sayama case, in which an embarrassed police force framed and extorted a confession out of this Buraku youth for a kidnap-murder case they could not solve, is an illustration of popular prejudice tilting the scales of justice. The split with the Communist faction upholds the caste vs. class discrimination faced by Burakumin. The Law on Special Measures for Dowa Projects had to be renewed in 1979; when it reached its nonrenewable expiration date in March of 1982, the projects were still less than three-quarters completed. The language of the law was changed to include obscure phrases such as "Area Improvement," and the law was extended, with even more popular appeasement clauses, for an absolutely final three years, regardless. Though *Invisible Visible Minority* was written in 1977, the struggles remain nearly the same, a sad comment on the basic nature of society.

There are several points in history where the book falls silent. The 1920's saw an alliance between the BLL's precursor, the Levelers Association, and a Korean group fighting similar discrimination; neither this cooperation nor its demise are mentioned. The World War period is tersely passed off with the line that "liberation activities were postponed;" in *Long-Suffering Brothers and Sisters, Unite!*, the Levelers "disguises" itself as the Yamato Hokoku Undo (Reward the Emperor Movement) and continues activities; DeVos presents the Levelers as divided and in confusion, with those who supported the war effort forming the ultra-nationalistic Yamato Hokoku Undo despite the opposition of some of the leaders. A clear explanation of this period is needed, as there appears to be some confusion.

One should not be quibbling over what the authors omitted, but rather commending them for organizing such a vast store of information in a compact and easily digestible form. The basic elements of Japanese culture which perpetuate the prejudice have been examined, the history has been outlined, personal accounts have been given, discrimination cases and liberation activities have been explained and the large

Corporations' stakes in maintaining the Buraku as it has been given much-needed attention. The book is written by two people with close connections with the BLL/BLRI--Murakoshi is Director of the BLRI--and naturally this flavors their writing. They have shown restraint, so that the chapters on history, culture and so on do not sound too heavily like the gospel according to the BLL. That they also admit their shortcomings, such as the inability to get religious leaders seriously involved in their struggle, is refreshing for a group that uses "liberation" in its name. *Invisible Visible Minority* is a handy reference for those interested in Japan or human rights.

If *Invisible Visible Minority* is a primer on the Buraku problem, then *Long-Suffering Brothers and Sisters, Unite!* is a sampler of discrimination world-wide. This product of the 1980 International Symposium on Human Rights is divided into three sections: the Buraku problem, foreign guest speakers' views on the Buraku problem, and discrimination and human rights in the guest speakers' home countries. It is of interest to those concerned not only with the Buraku problem, but with human rights violations wherever they occur.

The section on the Buraku problem gives detailed accounts of three of the main BLL struggles: the appeal for the retrial of the Sayama case, the battle for strengthened measures on Dowa projects, and efforts to eliminate the Buraku lists. They are written in a thought-provoking manner; the tone is not overly strident and hard facts are provided to back up assertions. The presentation on the Law on Special Measures for Dowa Projects by Murakoshi includes tables of the budgets of various government ministries for Dowa projects from 1953-1979. It also presents data from the Integration Policy Deliberation Committee's report on which these measures were based, outlining flaws and inadequacies in its very nature, such as the fact that the figures on which the measures were based did not involve much of the Tokyo, Tohoku and Kyushu areas due to the attitudes of local autonomies in those areas regarding Buraku. The emotional tone of the piece is muted, allowing the facts to stand as the harshest indictment of the situation.

The BLL account of the Sayama case sets forth that miscarriage of justice. The information supports the contention that Ishikawa's conviction was the result of "trial by popular prejudice." The photographs of Ishikawa's handwriting on his "confession" and the handwriting on the kidnapper's ransom note stand in such sharp contrast to one another--Ishikawa's childish printing and the

smooth cursive of the kidnapper's hand--that it is incredible that the case proceeded to court. Ishikawa is now spending his nineteenth year in prison.

Besides these reports on specific BLL struggles, two local league chapters also prepared reports on the general conditions within their Buraku. The same patterns emerge: high unemployment and welfare levels, low quality housing and low educational levels, high rates of illness and low life-expectancies--a desperate roller coaster from which escape is almost impossible. Unfortunately, the Izumi report possesses a baffling array of pie-slice graphs, statistical tables, bar graphs and charted survey responses that are difficult to understand and often simply repeat material put forward in the text.

Though the reader would certainly find some background on the Buraku problem an asset, as there are references which are not fully explained in some accounts, the first two chapters do provide a synopsis of the BLL historical line on the Buraku, which affords the reader a general understanding of the Buraku problem. Harada presents an interesting definition of the difference between distinction and discrimination; distinction is a difference on a horizontal level, discrimination is when that horizontal difference--sex, race, belief--is made vertical. Several articles in the second section, notably Kaneko and Khanin's, provide additional non-BLL analyses of the history of the Buraku problem, giving the reader a wider choice of frameworks into which to fit the description of activities in the first section.

The second section of the book consists of views of the Buraku problem by foreign guest speakers from the USA (Yoshino), France (Cadou), India (Garud), Austria (Kaneko) and the USSR (Khanin). One of the pleasures of reading this section is that the authors' styles and analyses are as varied as their countries. Thus the article by Cadou states that the solution to discrimination "is no more a question of being assimilated, of trying to melt into a traditional society refusing 'the other,' because such society has given the worst example of failure with respect to social harmony" This is followed by an article by Garud which states: "There are two solutions to the problem: first, expelling the Burakumin en masse, and secondly, assimilation. The first solution is impossible to implement. ...The merging or assimilation of this minority is the only solution to the problem." All opinions are left to stand on their own merits, allowing the reader to weigh them without the help or hindrance of a BLL/BLRI ideologically "correct" appraisal. (CONT'D PAGE 25)

Recent Publications

Anonymous. Statement by a Hunan democratic activist. Freedom Appeals, Jan 82. (Translated from Guancha jia, July 81.) Originally prepared as a manifesto for the aborted Second Conference of the National Association of Unofficial Magazines. (20 W. 40 St, New York 10018.)

Anonymous. "China's Secret Prison." N.Y. Review of Books. 10 June 82. An important exposé of Qin Cheng prison near Beijing, where major political prisoners are confined.

Anonymous. "Dialogue with a Friend of Wei Jingsheng and Liu Qing" (in Chinese). Zhengming. Sept 82 (#59). Interview about China's two most famous imprisoned dissidents.

Amnesty International, International Secretariat.
External memorandum: "Prisoners of Conscience in the People's Republic of China." (#ASA 17/13/81)
---. "The Death Penalty in Japan." Nov 81.

Asia Link (formerly CPP Newsletter). Mar 82 (3:1).
Working conditions in Japan, Hong Kong.
Suppression of students and professors in South Korea. (Center for the Progress of Peoples, 48 Princess Margaret Rd, Kowloon, Hong Kong.)

Beijing Review, nos. 20, 22 & 25 (1980) carried a series of articles with different opinions on the question of classes. (Class struggle has been the vehicle for much political oppression in the past, so this subject has an important bearing on human rights.)

Benton, Gregor, ed. Wild Lilies: Poisonous Weeds. London: Pluto Press, 7 Chalcot Rd. 218 pp. £3.95.
A useful collection of essays from China's democratic movement, mostly well-known pieces. Among the works not widely available: Yi Ming, "China: A History that Must Be Told;" Xu Wenli, "A Reform Program for the Eighties;" Yu Guangyuan, "Socialist Construction and Lifestyles, Values and Human Development;" interview with Yang Jing; articles on the conduct of local elections; several analyses by Western observers. Excellent introduction by editor.

Bulletin on the Chinese Democratic Movement. Nov 82 (2:2). Visits to China by Hong Kong citizens on behalf of imprisoned dissidents. Commentary on Xu Wenli case, with text of court's judgment. Liu Sanqing (Lao Shan Ching) case. The right to strike. The future of Hong Kong and Macao. (POB 89278, Kowloon City P.O., Hong Kong.)

Buraku Liberation News. N.d. (#5) Articles on militarism, the case of Professor Hiroshi Aruga, posthumous discrimination, etc. (1-6-12, Kyboyoshi, Naniwa-ku, Osaka 556, Japan).

---. N.d. (#6) Articles on housing, Sayama case, and other Burakumin rights concerns.
---. Feb (#7). Housing. Prisoner's letter. Foreign attitudes toward the Burakumin.
---. Apr (#8). Levelers' founding recalled. Zen Soto and Pan-Japanese Buddhist sects criticized. Women's assembly. Text of new fair housing law.
---. June (#9). Anti-nuclear movement. Sayama case. Other Buraku news.
---. July (#10). Area improvement projects. Various articles on discrimination against the Buraku, including one by Donald Richie, reprinted from the Japan Times 12J).
---. Oct (#11). Textbook/militarism issue. Planned Osaka Human Rights Museum.
---. Dec-Jan 82-83 (#12). Account of the International Conference Against Discrimination's three symposia held in Osaka, Fukuoka and Tokyo, Dec. 4-8.

Butterfield, Fox. "How the Chinese Police Themselves." N.Y. Times Magazine. 18 Apr 82. A good explanation of how informal surveillance keeps the Chinese population in check.

Chai, Trong T. "Martial Law on Taiwan." Statement prepared for May 82 hearings of the U.S. House Committee on Foreign Affairs.

Ch'en Jo-hsi. "All's Well in Prison." October Review. June 82 (D66). About imprisoned Taiwanese writers Wang T'io and Yang Ch'ing-Ch'u.
---. "The Dang-wai's New Start." Qishi niandai. June {#6 81608}. Observations on the Taiwanese opposition, and the development of democracy on the island.

Cheng Jiyong. "The Constitution Should Effectively Guarantee the Democratic Rights of Citizens." Shehui kexue (Social sciences). 1981 {#3 79239}. "The fundamental rights and duties receive the protection of the Constitution and can no longer be encroached upon; any violation would be regarded as an unconstitutional infringement." Author asks for procedures to be established to deal with rights violations. Claims that rights were protected until around 1956, but thereafter "the citizens democratic rights had no relevant laws to follow--or failed to follow them even when such laws existed." But Cheng's position is a modest one. "There must be pertinent procedures for legal control over...certain activities of those who care only about themselves but not about the general situation." Calls for legislation "having to do with" advance mediation of strikes, advance approval of demonstrations, prohibition of illegal organizations and journals, etc.

China Message. Aug 82. English language version of Chinese publication. Information about Christianity in China, and other subjects. (Kowloon Central P. O. Box 1456, Hong Kong.)

China Update. Dec. 1982 (#2). Articles on various subjects including Catholics in China. (Quarterly. \$10/yr. Dennenlaan 8, B-3031 Oed-heverlee Belgium.)

Chinese Human Rights Abuses in Tibet: 1959-1982.

Paper prepared by the Office of Tibet (801 Second Avenue, New York) for the House Committee on Foreign Arrairs, October 1982. Argues that, despite recent easing of restrictions, China's basic policies and human rights denials persist.

Chinese Law and Government, Winter 1981-82 (14:4).

M. E. Sharp, Inc. 80 Business Pk. Dr. 10504.

Special issues (edited by Edwin Leung): "Ethnic Compartmentalization and Regional Autonomy in the People's Republic of China." Essays by Mao Zedong, Le Weiham, Ulanhu, Liu Shaoqi, Zhou Enlai, Deng Xiaoping, Jiang Ping, Fan Peilian, Yang Jingren, and other documents.

---, Fall-winter 1982-83 (XV:3-4). Double issue (edited by Brantly Womack): "Electoral Reform in China." Editor's introduction: recent county-level elections; ideological context, governmental system. Documents: translations of commentaries by Chinese writers, texts of laws, etc.

Ching Feng: Quarterly Notes on Christianity and Chinese Religion and Culture. Sept (25:3). Articles on religion in China and Taiwan. Book reviews (POB 33, Shatin NT Hong Kong. US\$10/yr.)

Chou Lu-i. Article on Fu Shenqi. Qishi niandai. Feb 82 (#2 80367). About the Shanghai worker/democratic activist who ran in an election for local office.

Collignon James. "The Recent Record of Human Rights in Taiwan: 1978 to the Present." Paper presented at the Western Conference of the Association for Asian Studies, 17 Sept 1982.

Discriminated-Against Minority in Japan. 19 pp., ¥150. A survey of conditions among the Buraku. Includes chronology from 1868. (Buraku Liberation Research Institute (see above)

Goldman, Merle. "The Persecution of China's Intellectuals: Why Didn't Their Western Colleagues Speak Out?" Radcliffe Quarterly. Sept 81. "By restraining our protests against the persecution of our Chinese colleagues, we were not only disregarding our own values, we were also disregarding China's."

Gooneratne, Upali A. Administration of Criminal Justice and Human Rights in Japan: Some Aspects for a Foreigner's Standpoint. Tokyo: Asian Legal Research Institute. 66 pp. Sri Lankan jurist sees Japanese trials as a blend of adversarial and inquisitorial procedures. "The right to counsel is better guaranteed in Japan than in most other countries in Asia.... It is, however, regrettable to note that an accused has no right to have counsel assigned to him before trial stage."

Gu Feixia. "The Hungarian Incident and Mao's Two 'Whatevers.'" Zhengming, #5 {81253}. Extends the argument of Weng Hue (Zhengming 1981 #54) that the 1956 Hungarian uprising was revolutionary. "It shows that the instinctive demand of human life and the developmental law of human society

is inevitably in conflict with a totalitarian bureaucratic system, regardless of the group of regime involved.... Mao Zedong's views to the contrary are termed "false" and "cruel." For Chinese to think otherwise is to give in to metaphysics and superstition, and are thus connected with "deeply-rooted weaknesses in the Chinese national character."

Hardship: The struggle of the Taiwanese Masses (in Japanese). Osaka. ¥800. Contains information about political prisoners and other subjects.

Hilton, Isabel. "The Love Affair that Turned Into an International Incident." Sunday Times Magazine (London). 18 Apr 82. The arrest of avant-garde artist Li Shuang, fiancé of French diplomat Emmanuel Bellefroid, with reproductions of her paintings.

Hsing-kuo sze-yin de yu-ku (Through the valley of death). Published in Taiwan (1981), 221 pp. Essays, materials and photographs concerning the Lin Yi-hsiung case.

Hu Qiaomu. "Some Current Problems on the Ideological Front." Hongqi. 1 Dec 81 (#23) {79936}. Text of 3+ hour speech delivered to a forum convened by the Propaganda Department of the Chinese Communist Party. Hu places the struggle against left and "bourgeois liberalism" on an equal footing. "The struggles on both fronts complement each other. Refusal to oppose the ideological trend of bourgeois liberalization is tantamount to supplying ammunition to those people who stubbornly cling to the 'leftist' guiding ideology." Hundred Flowers is a policy, not the policy. Limitations on free speech spelled out in some detail. "We are sure that critics will be able to gradually raise the quality of criticism."

Huai Bing, "On Hu Qiaomu's 'Some Problems on the Current Ideological Front' [see above]." Zhengming (#6) {81578}. An analysis of the politics behind China's recent campaign against liberalism. "In the past, the CCP needed to have people struggle against 'leftism' in order to consolidate its own power." Although leftism is still strong, the entrenched leadership "feels that the demand for 'freedom' and 'democracy' and the dissatisfaction with bureaucratic privileges may possibly rock its throne of power and are more terrifying than 'leftism.' Therefore, it must use 'leftism' to counter the democratic influence, which is termed 'rightism.'" Leftists are benefiting from the campaign, and to some extent are actually the force behind it.

---. "Who Should be Tried, the General or the Poet?" Zhengming, #5 {81380}. Concerning Ye Wenfu's poems "General, You Cannot Do This," and "General, Have A Good Wash." Both implicitly criticized privilege among the higher echelons of the PLA, which had come under attack in the Chinese media. Huai commends Ye's integrity, arguing that inasmuch as the "generals" in the poems are fictitious, it is not proper to attack

him. "In a free society, as long as no individuals are named, no legal question arises.... But in a society with no literary or artistic democracy, the situation is entirely different." In this case, the authorities "bore down with bluster" and "demanded to know just who he had in mind." Although Ye "even now will not knuckle under to political pressure," his "is the tragedy of Chinese writers."

Israel, John. "The Fate of Liberal Education in China." Paper presented at Woodrow Wilson Center, 3 May 1982.

Jacobs, J. Bruce. "Political Opposition and Taiwan's Political Future." The Australian Journal of Chinese Affairs. July 1981 (#6). The Tang-wai since the 1979 Kaohsiung Incident. Includes an analysis of Taiwanese public opinion as revealed by the election process. Concludes that the Kuomintang has come to see the non-partisans as a political threat which cannot be tolerated. "Many of those now in jail had been the systems' bright stars, ranking at the top of their classes in the best universities. They possessed unlimited opportunities for success, yet they turned to opposition and, as idealists, could not be bought off with money or prestige."

Kagan, Richard C. Statement on human rights in Taiwan, prepared for the U.S. Congressional Committee on Foreign Relations, 20 May 82. History, purpose, control and applications martial law. Functions of the Taiwan Garrison Command. Martial law and daily life. Vigilante gangs. Predictions on the consequences of ending martial law. The U.S. government and martial law. The question of selling police equipment to Taiwan.

Kauder, Helen. "The Taiwan-Mainland Connection." The China Business Review. Jul 82 (9:4). Although not directly bearing on the subject, this article has implications for the human rights situation in Taiwan. Technically, it is illegal for Taiwanese to trade with the PRC. However, this article reveals that two-way trade between the two lands approached the half-billion-dollar mark in 1981. One can only conclude that the law

is primarily a tool for imprisoning critics of the Taipei government.

Korea Communiqué. J (#44). Tokyo: 24, 2-3-18 Nishi Waseda, Shinjuku. Arson in Pusan, church under attack, U.S. Ambassador's position on human rights, prison news, torture, labor disputes, new Kwangju arrests. Clippings and resources.

Kuan-huai (Care). 5 Nov (#8). Contains material on Taiwan, including a table updating the status of "long-term" (c. 1950) prisoners. (In the past, disclosing information about political prisoners has been an imprisonable offense.) Published by Legislator Chou Ch'ing-yü, wife of imprisoned lawyer Yao Chia-wen.

Letter on Taiwan. Nov 82 (#6). Martial law. Foreign relations implications of self-determination.

Leuwen, Henri. "Chine: Le 'gulag' n'a pas disparu." Le Monde dimanche. 16 May 82. A feature article about labor reform camps in China.



From the cover of Nu Qiu, by Lin Huo.

Li Yu-ning. Historical Roots of Changes in Women's Status in Modern China. A thoughtful and stimulating interpretive history of the status of women in China, in the light of Chinese culture and women's past role and social standing. Argues that Chinese tradition is not a great barrier to the achievement of women's rights as many have claimed. (Center of Asian Studies, St. John's University, Jamaica NY 11432 US.)

Lin Huo (pseudonym). Nu qiu (Female prisoners). (Hong Kong: Bo-yi Publishing Company, 1981.) This book is written in the form of a novel, but it is obviously based on real experiences. It concerns life in a Peking prison during the Cultural Revolution. The prisoners are all women (some high school students or recent graduates); the guards are men. The poignant tales of about twenty prisoners are recounted (including political cases, prostitutes, thieves, etc). In one case, a prisoner was coerced into falsely implicating another in a "counterrevolutionary plot" in order to reduce her own sentence. (Cover illustration shown on previous page.)

Liu Guokai. Untitled. Freedom at Issue. Mar 82 (#65). The author, a Sichuanese dissident, advocates a reformed type of socialism for China. (20 W. 40 St., New York 10018.)

Lo Ping. "Attack and Counterattack Against Deng Xiaoping." Zhengming. 1 Apr 82 <#42.10A81>. Not particularly about human rights, but provides useful insights regarding China's dissidents and their relations with the authorities.

"Lu Lin: A Short Biography" (in Chinese). Dongxifang, 1 Feb 82 (#33). About former editor of the militant, right-of-center underground Chinese journal Exploration.

Modern Chinese Literature Newsletter. Spring 1980 (6:1). Has material relevant to human rights, including article by Jonathan Chaves concerning the cult of Zhang Zhixin, and a translation of Zhao Dan, "When Control is Too Tight, There's No Hope for Literature and Art." (Center for Asian Studies, 1208 W. California, Urbana IL 61801 US.)

Monthly Review of Korean Affairs. Aug 82 (4:4). Jan Kalicki on South Korea. "Confessions" in connection with the burning of the American Culture Center in Pusan. Open Letter concerning Wang Xizhe and He Qiu (in Chinese). Qishi niandai. Aug. 1982 (#151).

Pa-shih nien-tai (Eighties), 15 Nov 82 (5:4). This Taiwanese magazine contains some important articles, including commentaries on the ROC constitution by experts on the subject (Fang Huang-yueh, Ku Yin-mu, Hu Fo, Yu Ch'ing). The story of the banning of an issue of "Statesman"

Pan Nianzhi. "Discussing Democracy in the Light of the 'Resolution.'" Minzhu yu fazhi, 25 Aug 81 (#8) [79635]. Commentary on "The Resolution Regarding Certain Historical Questions of the Party Since the Founding of the PRC" of the 6th

plenum of the Eleventh CPC CC. "To speak of the question of socialist democracy is to speak of the problem of development, and of improving the socialist political system." Democracy in the workplace is emphasized. "Neither individualism nor domination is in accord with the requirements and traditional ways of the Party."

"Recounting Hong Kong Student's May Fourth 'Mission of Inquiry'" (in Chinese). Qishi niandai. June 82. About a delegation sent by the student unions of two Hong Kong universities to Beijing to inquire about recently-imprisoned intellectuals.

Shen Baoxiang, et al. "On the Question of Human Rights in the International Realm." Beijing Review. 26 July 82 (#30). Argues that although the concept of human rights played "a fairly progressive role" in the 18th century, it was a "bourgeois slogan expressing the new bourgeoisie's claims...." In the name of human rights, the bourgeoisie replaced the feudal lords' privileges by those derived from its control of money. Now, economic, social and cultural rights are seen as more important than the "Western bourgeoisie's concepts of individual human rights." Only socialism can guarantee "the full implementation of the people's rights."

The most important human rights task of the international community is to oppose "hegemonists" (the Soviet Union, Vietnam, etc.), in such places as Kampuchea and Afghanistan.

Soh Brothers Case (The): Eleven Years Imprisonment. Save the Soh Brothers Soc., Kyoto. 6 p.

Su Dae-Sook. Korean Communism, 1945-1980. Honolulu: University Press of Hawaii. Although this is not a book about human rights, it contains much useful information about one of the world's most restrictive governments.

Sidane, Victor (pseud), and Wojtek Zafanolli. Procès politiques à Pékin (Paris: François Maspero: 1, place Paul-Painlevé). Material on Wei Jingsheng (biography, trial transcript, commentary); Fu Yuehua (her 1975 poster of accusation, essay from China questioning the legality of her arrest, the court's verdict in her case, account of the result of citizens' inquiry about her arrest) and other items concerning Lu Lin and Liu Qing.

Taiwan Church News. Oct 82 (I:1). English summary of Taiwan's venerable (and only independent) newspaper. Largely an organ of the Taiwan Presbyterian Church. Information on C M Kao (the Church's imprisoned leader), aboriginal property problems, human rights position, Taiwan's laws restricting churches, etc. (274-23 Youth Road, Tainan 700.)

Taiwan Communiqué. 24 Aug 82 (#7/8). International activities on the 33d anniversary of martial law in Taiwan. The Lin Yi-hsiung case. Lü Hsiu-lien: Portrait of a Prisoner. Conditions of Shih Ming-teh and other Green Island prisoners. P. O. Box 31, 3984 ZG ODIJK, Netherlands; P. O. Box 5205, Seattle WA 98105 US. \$18/yr.

- . 28 October 1982 (#9). Human rights statements by various non-Party Taiwanese leaders (including four in prison). U. S. House of Representatives proposed Resolution 591 opposing martial law in Taiwan (sponsored by Stephen Solarz, chairman, Subcommittee on Asian and Pacific Affairs). The Protestant Churches in Taiwan. The Ch'en Wen-ch'eng case. Green Island prisoners. Bibliography.
- Tai-wan Jen-hsuan Hsieh-hui t'ung-hsun. 15 Nov 82 (#39). Information about banned issues of independent Taiwanese magazines, political prisoners (including Presbyterians), the Yang Chinghai case, etc. Formosan Association for Human Rights, GPO Box 223, New York, NY 10116.
- . 20 Dec 82 (#40). Contains considerable information about political prisoners in Taiwan--mostly those arrested in connection with the Kaohsiung Incident (1979). Also contains Sen. Edward Kennedy's and Trong Chai's December 10 Press conference statements (in English).
- Wang Roshui. "The Important Lesson of the Cultural Revolution is the Necessity to Oppose the Superstition of Individualism " (in Chinese). Mingbao yuekan. Feb. 1980 (#170). This secret document was the opening shot against Mao Zidong by the associate editor of People's Daily.
- Wang Rowang. "In a Communist Jail" (in Chinese). Dongxifang. 10 Dec 1981 (#30-32). Autobiographical account of a Chinese intellectual imprisoned during the Cultural Revolution.
- "Wang Xizhe and He Qiu Are Not Guilty!" (in Chinese). October Review. June 82 (#66). Discusses the various charges brought against the Chinese dissidents. Box 10144, GPO, Hong Kong.
- "Wang Xizhe and He Qiu in Guangdong: The Indictments Against Them." Qishi niandai. July 82 (#150).
- Wang Yu-san. Statement prepared for U.S. House Committee on Foreign Affairs, 20 May 1982. Apologia for the KMT's human rights record.
- Weisskopf, Michael. "Peking's Prison Inmates Learn New Brand of Political 'Truth.'" Washington Post. 30 May 82. Feature article on Beijing's efforts to reform the thinking of inmates.
- Womack, Brantly. "The 1980 County-level Elections in China: Experiment in Democratic Modernization." Asian Survey. Mar 82 (22:3). "No matter how tentative and guarded...the first set of competitive elections might have been, the 1979-1980 electoral reform marks a significant policy and institutional commitment. Even if there were a sudden and complete reversal, a latent constituency for democratic institutionalization would remain."
- Wu Zhunhu. "Li Ao and Hsu Fu-kuan." Qishi niandai. June 82 (#49). Prison Conditions in Taiwan.
- Wu Liping. "Learn from Lenin's Exemplary Work Style of Correctly Handling Differing Views Inside the Party." Hongqi. 17 Mar 81 (#6). Asserts that Lenin did not punish people for holding erroneous views, and China should follow his example. "If people are condemned when they say something wrong, how can there be democracy and unity?"
- Wu Moran. "The Whole story of the Arrest in China of Hong Kong a Trotskyist Leader" (in Chinese). Qishi niandai. Feb 82. The Wu Chungxian case.
- Xia Zonghan. "Important Discrepancies in the Ch'en Wen-ch'eng Case" (in Chinese). Zhong bao yuekan. Oct 81 (#21). The case of the Carnegie University mathematician, who was arrested by the authorities on Taiwan and subsequently murdered.
- Xu Xing. "Six Years After the Tiananmen Incident." Zhengming, #4 {81021}. The politics of the incident analyzed.
- Yu Yiding. "On Emancipating the Mind and Opposing Bourgeois Liberalization." Hongqi. 1 Dec 81 (#23) [79936]. Cites Deng Xiaoping to the effect that "the people at Xidan [Democracy] Wall" had opposed the Party and people. Author attempts to distinguish between "the emancipation of the mind" (favored) and bourgeois liberalism. Yu admits that the notion of "absolute freedom" has much support among intellectuals and youth, even within the Party. "Those who promote bourgeois liberalization always flaunt the banner of emancipating the mind and dress up their speeches and acts of doubting or opposing the four basic principles in the garb of emancipating the mind.... Marxism tells us that freedom is the recognition of necessity." It is "slander" to say that "freedom is limited and restricted in our country."
- Zhang Nan. "How Chinese Workers Exercise Their Democratic Rights." Beijing Review. 4 Oct 82 (#40). Asserts that unions' role is increasing.
- Zhongguo minzhu yundong. (Hong Kong Student Union, 139 pp.) This small book contains two types of materials. First, there are essays by democratic activists in China, including Hu Ping, Zhang Jingsheng, Wang Xizhe, Qin Yongming and others. Second, there are observations on the movement by Hong Kong students. Included are brief but useful biographical sketches of many of the Chinese activists, with photographs. (Available from Hong Kong University Bookstore.)
- Zhu Gu. "Uphold Democratic Centralism." Hongqi. 17 Mar 81 <#6 3A81>. "An extremely small number of people obsessed with bourgeois liberalization and influenced by anarchism negate socialist democracy that calls for centralism and for Party leadership. They pursue so-called absolute freedom devoid of leadership, devoid of centralization, and devoid of any restraint." Although democracy must be developed, "we must guard against going to another extreme, that is, the negation of centralization." Emphasizes the need to continue to wage class struggle. ✕

CROSSREFERENCE

This section is comprised of items of information arranged according to Universal Declaration of Human Rights article number (see page 2), and broken down thereafter by country or territory. If no article of the Declaration is specifically relevant, we designate the category "00." If more than one article applies, our allocation may be arbitrary.

Inclusion of an item does not necessarily imply a judgment that a violation of human rights has actually taken place. For example, we include information on the use of capital punishment even in the cases of common-law criminals (under 05), though the Declaration takes no clear position on whether or not such executions violate human rights.

As with other material appearing in SPEAHRhead, we present this information in the belief that it will be of interest to members, but we cannot always vouch for the validity of the allegations. Our sources (usually the media of the country concerned) are indicated at the end of each item.

For abbreviation key and guide
to symbols, see inside back cover.

00-TW. MARTIAL LAW.

There has been a wide-spread call for the lifting of martial law in Taiwan. Opposition leaders called for an end to such martial-law practices as limiting the publication of newspapers to a few pro-Kuomintang organs and the blacklisting of dissidents abroad. It was said that opposition parties should be permitted.

Voices were also raised abroad. In the U. S. congressional figures such as Edward Kennedy, Claiborn Pell, Stephen Solarz and Jim Leach also made statements urging an end to martial law in Taiwan.

02-C. MINORITIES, WOMEN.

China's new (Dec. 1982) constitution forbids discrimination against minorities, but also "acts that instigate their succession."

People's Daily (17j BR25a) carried a theoretical essay on the nationalities problem. An attempt is made to explain away the Maoist assertion that the national question is essentially a matter of class. "If this statement is limited to some particular events, there is nothing wrong with it; but when it is treated as a universal principle, it does not hold water." On the contrary, it became the basis of the leftists "feudal-fascist dictatorship" over minorities. Although PD apparently looks to the ultimate "extinction" of nationalities per se, "the existence of classes is of much shorter duration than that of nationalities. After the withering away of the former, the latter will remain in existence for a long time." Unfortunately, current nationalities policies are "blocked" by the old theoretical view.

China broadcasts in the following languages: Mongol, Tibetan, Uyghur, Kazakh, Zhuang, Dai, Li, Miao, Korean, Lisu, Jingpo, and Lahu. (BR22F82)

Tibet. In July it was reported that former Tibetan leaders (including 182 local officials and army officers) imprisoned since 1959 have been released and are being resettled. Their offences had involved "rebellion," "historical crimes," and being "back-bone elements." A warning was issued that it is forbidden to politically discriminate against such people. {TRB81608}

The government reports that 54% of Tibet's 29,406 cadres are Tibetan (not including 9,000 part-time commune cadres). However, Tibet's First Party Secretary (the important position) is Han. (BR 29N)

Foreigners visiting Tibet have been warned not to look up Tibetan acquaintances.

(News Tibet, S)

Xinjiang. People's Daily {13A81578} reports that 589 minority cadres have been promoted "since last year"--four to the AR CP standing committee. 69% of the leadership posts in the Party at the level of prefecture and below are minority-occupied.

Yunnan. Governmental leaders in 17 prefecture-level units are 44% minority. For 8 autonomous prefectures the figure is 54%.

WOMEN. Both the Los Angeles Times (22A) and the NY Times (6I) have carried articles about trafficking in young Chinese women. Reports in the official press are cited to the effect that women are bought (or kidnapped) in southern China and Sichuan, and usually sold in the north. The problem is said to stem from the inability of poor families to pay high "bride prices" required of local women's families; they find purchasing brides from even poorer areas more feasible. The government has undertaken efforts to eliminate the practice, but often local authorities have been slow to act.

There continue to be reports on enforcing

China's birth-control policies. IUDs are said to be forcibly implanted, and abortions are sometimes mandatory. (NL 2J)

02-J. EQUALITY IN JAPAN.

In December, a series of anti-discrimination conferences were held in Osaka, Fukuoka and Tokyo, sponsored by the Buraku Liberation League. The occasion was the 60th anniversary of the National Levellers' Association and the 35th anniversary of the Universal Declaration of Human Rights. There were speakers from many countries. At the conclusion, an appeal was issued calling for unity of NGOs around the world in the fight against discrimination. A second conference is to be held in Manila this August. (AE8D)

Women have been allowed to take certain civil service examinations previously restricted to men. Although a few women had previously been hired to such positions as immigration and taxation officers, they had not done so via the examination route. (AE 7j) Some banks have begun appointing women to managerial positions. (AE 19M) The Japan Teachers' Union has called for more stress in education on equality of sexes. One survey was cited which showed that 40% of the junior high school girls in one prefecture said they were not happy being girls. (JT 2F82)

Last January, new immigration and refugees legislation went into effect, under which 17,238 ethnic Koreans and Taiwanese were immediately able to obtain special residence status in Japan. It is estimated that ultimately 276,000 Koreans and 1,122 Taiwanese could be affected. However, the problem of discrimination continues. These people, often Japan-born, particularly resent mandatory finger-printing, for which the penalty for refusal is a fine of up to ¥200,000. (The only Japanese citizens to be finger-printed are criminals.) Some have refused, and the government is taking the cases to court. To support the defendants, one U.S. missionary has also re-

fused to be finger-printed. (AE, JT--various.)

The leading life insurance company, Dai Ichi Seimei, has promised not to discriminate against "foreign" residents, after an ethnic Korean protested his treatment (JT 10D). Given the nature of Japanese business, it is likely that the step was cleared with the government before being taken.

Okinawans consider that they are often discriminated against by other Japanese. The fight for equality has been spearheaded by the Okinawa Civil Rights Association, led by Kohatsu Eiko. (JT 16m)

02-SK. WOMEN WORKERS.

Demands for improved working conditions and wages has caused tension between Korean male and female workers. When 600 women at a Kukje-owned textile factory undertook such protest measures as sit-ins, they were attacked by the men. One hundred of the women required hospitalization. (SCM20o)

02-TW. ABORIGINES.

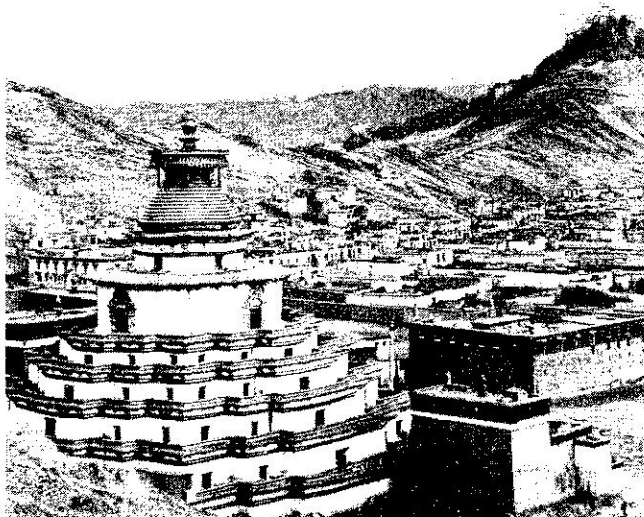
Mountain areas hitherto reserved for the Kao-shan people are being opened up to Taiwanese from the plains, giving rise to fears that the aborigines' will lose their land, and ultimately their culture. Especially threatened is land under the Kao-shan Protestant churches, toward which the government carries out particularly discriminatory policies.

(TW Church News, Occasional Bulletin, o)

02-U. KOREANS IN USSR.

The Japanese government has been seeking the return of 40,000 Koreans who were forcibly taken to Sakhalin to work in coal mines at the conclusion of World War II. The Soviet Union, however, claims that Japan cannot interfere because the Koreans are no longer Japanese citizens. (JT 11m)

Golden Sakyamuni statue of the Zuglakang Monastery.



Palkor Monastery's Pagoda of Ten Thousand Buddhas.

05-C. CAPITAL PUNISHMENT, ETC.

It has been reported that Deng Xiaoping has asked the Central Committee to commute Jiang Qing's sentence from death to 14 years imprisonment. His reasons: (1) She is Mao's widow; (2) "A poisonous snake with its fangs extracted is harmless; (3) Her execution "could cause unnecessary commotion." (SS)

Others have not been so lucky. Following a recent NPC Standing Committee resolution, China's People's Daily (11M) announced stiff penalties--sometimes even the death penalty--in cases of official corruption. An article in Minzhu yu fazhi elaborated on the need to deal severely with economic crime. {25M81021}

Although it is not clear, apparently the penal code was amended, with a retroactive article (§155) added, according to which state functionaries can be sentenced to death "in particularly grave cases." The first execution pursuant to the new policy was announced on 18 Jan 1983. The victim was 56-year-old Wang Zhong, a former head of Haifeng county in Guangdong, who had been convicted for embezzlement and bribery. People's Daily (18I) termed the execution "a solemn and just judgment" and called it "most gratifying news." Although the paper claimed that the sentence proved that "all men are equal before the law," Wang's was not the most venal crime to have come to light in recent years. Higher officials have been involved in far more costly crimes. E.g., Deputy Minister of Chemicals, Yang Yibang, who was implicated in a \$480,000 swindle, and Guangdong officials involved in a \$12 million smuggling ring, compared to Wang's \$36,700 offense. (NYT 19I)

Li Jingfang, an accountant involved in a Guangdong scandal, was executed January 18. (NYT 22I)

Past efforts to deal with corruption have met with little success, and people who have attempted to call attention to errant officials have often found themselves in jeopardy--jobless, and perhaps tortured. In one particularly notorious case reported by Workers' Daily, efforts of the central authorities to vindicate a whistle blower were obstructed by local officials. (AP/IT 21A)

Other recent executions have been reported in cases of rape (SCM 25N, PDE 30j), murder (SCM 3D, PDE 23N), negligent homicide (PDE 20F), and robbery (CD 9o).

One additional report on the Cultural Revolution which we previously overlooked: In Hebei's Changli County, there were 1834 miscarriages of justice, resulting in 467 deaths, including instances of torture. {11S81 79635}

Though officially disapproved of, corporal punishment is used in some Chinese schools. Punishments include beating, slapping, making victims stand in the rain or under the sun, and knocking their heads against the wall. Guangming RB urged that severe measures be taken against teachers resorting to such practices. "Corporal punishment is an unhealthy, barbaric and feudal teaching method." (AFP 17J)

05-HK. CAPITAL PUNISHMENT.

Though he proclaimed his innocence, Hong Kong truck driver Chow Suk-kang was sentenced to death for murder and kidnapping. (HKS 11S)

05-JP. CAPITAL PUNISHMENT.

At the Sixth UN Congress on the Prevention of Crime and the Treatment of Offenders (Caracas, late summer), the Japanese delegation opposed any international steps to abolish the death penalty. "Retention or abolition of the death penalty is an issue inappropriate to resolution at the international level, simply because it is too closely related, not to crime rates and criminal justice administration alone, but to each nation's history, culture, and ethical and moral norms.... [C]apital punishment in Japan is imposed infrequently and then only after completion of impeccable judicial and administrative procedures. There is a widespread popular acceptance of it. ...The question of retention or abolition is sure to be a perennial subject for debate, domestically and internationally."

Amnesty International has released a list of 42 Japanese prisoners under sentence of death.

The Ministry of Justice has introduced in the Diet a bill for the revision of the Penal Code, according to which the death penalty would be abolished in cases of arson, destruction of inhabited structures by explosion, damage to inhabited structures by inundation, and death (other than murder) during the course of a robbery. (SS)

The oldest person on death row is Hirasawa Sadamichi, the 99-year-old artist who was convicted of poisoning 12 bank employees in 1948. Although, Hirasawa and many others proclaim his innocence, and no Justice Minister has permitted the execution to go forward, he has been jailed for 34 years, and is in poor health. (AE 17F)

Tokyo District Court has sentenced Ishida Miki to death for murder. (AE 8D)

05-SK. EXECUTIONS, TORTURE.

The Seoul government has been dealing harshly with people convicted of involvement in the 1980 Kwangju uprising and the 1982 Pusan arson incident. In the former case, one prisoner died in detention in October. In the latter case, death sentences have been meted out. A full discussion of these matters will appear in our next issue.

Death sentences have been imposed in cases of kidnapping-murder (Wong Kwong-tin, HKS 7o); Chu Yong-hyong (KH 10j), and "spying" for North Korea (Kim Jin-mo, SCM 7o).

Two unknown men donated their kidneys and eyes before being executed, resulting in curing four people of kidney disease and giving sight to four others. (KH 23j)

TORTURE in South Korean prisons continues to be criticized. There have been numerable cases of people confessing to crimes of which they turned out to be innocent. The Protestant churches, opposition politicians and even the press

(recently relatively uncensored) have been vocal on the phenomenon. As Chosun Ilbo editorialized, "Torture must no longer be allowed. Such medieval, makeshift methods of investigation must be corrected. The day has passed when police misuse of power could be tolerated." (AE 17M)

05-TW. OFFICIAL KILLINGS.

Various cases of political killings for which the government apparently bears responsibility remain "unsolved." No details have been forthcoming on the death of the legislator Lin Yi-hsiung's mother and daughters (see Sh 6). And lack of progress in the case of Carnegie-Mellon University professor Ch'en Wen-ch'eng (who on a visit to Taiwan was summoned by the authorities for "questioning" and apparently never seen again alive--see Sh 12) has been criticized by CM President Richard Cyert in a letter to President Chiang Ching-kuo. "We do not believe that the murderers could not be found. We believe the government does not want to find them. Lack of action confirms in everyone's mind the belief that his murder was connected with the government." Cyert also expressed disappointment that the government refuses to help Chen's widow, Ch'en Su-jen. (HKS 14j) Indeed, Taiwan authorities appear to have been subjecting Chen's family in Taiwan to some pressure, such as calling them in for questioning. (HKS 11F82)

Wang Ying-hsien died during questioning in connection with a bank robbery, which turned out to have been committed by another man. As in the Ch'en Wen-ch'eng case, the government disclaims any responsibility for the death. (AWL6J)

Numerous criminals have been sentenced to death. (CP 6F)

07-J. ROYALTY.

In a new twist in the struggle for equality in Japan, Prince Tomohito Makasa has tried unsuccessfully to terminate his royal status. Seventh in line to the throne, the Oxford-educated Makasa would prefer to live as an ordinary citizen. The story first broke last April 24, with a page-one story in Mainichi Shimbun. Many people think that Makasa is being forced to stay on to provide employment for his retainers. The Imperial Household Agency's line is that the Imperial House Law of 1947, which defines the qualifications of members of the Imperial Family, makes this impossible. Under §11 thereof, an imperial princess could renounce her status, though in the cases of an imperial prince this would be possible only "under special, unavoidable circumstances." According to the interpretation of the Agency, this only refers to errant individuals.

Those supporting Makasa cite his human rights. Mainichi has urged a "flexible interpretation" of the law. Many of the expectations that infringe on his freedom are not fundamentally different from those infringing on the freedom of company employees who are unhappy with their jobs. Indeed, opponents of renunciation argue that being a member of the Imperial Family is not a renounceable occupation. For having that

status, one is adequately compensated, and is therefore morally bound to retain to it. How this issue is resolved will say much about the extent to which Japanese society has changed since World War II. (AE 27A, 30A, 5j)

08-JP. REMEDY.

Japan's Supreme Court has upheld a 1980 lower court ruling that the Osaka Prefectural Police must pay ¥15 in damages to the surviving relatives of Kuriyama Kazushige, who was stabbed in the eye by a man he had been responsible for having arrested. The man had been released with his knife by police, and he then went and stabbed Kuriyama in the eye. The court ruled that the assailant should have been kept in police custody, and that police negligence was partially responsible for the injury to Kuriyama. (AE 20182)

09-C. DISSIDENTS ARRESTED.

Severe sentences have been the fate of two famous Guangdong dissidents. Wang Xizhe, noted member of the Li-Yi-Zhe group, received a term of 14 years. Wang was arrested 20 April 1981, but was not sentenced until 28 May 1982. It is his third prison sentence.

Imprisoned for the second time was He Qiu, former editor of Ziyou Tan (Free Talk), formerly called Renmin Zhi Lu (People's Road). Mr. He was arrested on 9 April 1981, and sentenced to ten years on 29 May 1982.

Although there is some uncertainty about the charges the men faced, both were apparently charged under Article 98 of the Criminal Law (participating in a counterrevolutionary group). In addition, Wang was accused under Article 102 of inciting the masses to resist the government, and of issuing counterrevolutionary propaganda. The government claims that they received open trials in the Intermediate Peoples Court of Guangzhou, but the families were unaware of the trials, and for all practical purposes the proceedings appear to have been secret.

(HKS 7J, 10J, SCM 10J, 11J, SS)

Amnesty International has issued an appeal on behalf of Liu Qing. The organization noted that if his three years' detention is calculated to have begun when he was arrested, he should have been released in November. However, it appears that he is still undergoing "reeducation through labor," perhaps in part because of the publication of his "Prison Memoirs." (A translation of these appeared in SPEAHRhead 14/15.)

VISITORS FROM HONGKONG. China's authorities are said to have a list of 60 Hong Kong writers and activists who would be arrested if they entered the country. A number of Hong Kong residents (perhaps 100) have already been arrested or disappeared while visiting China. The best documented case is that of Trotskyist Ng Chung-yin (Wu Zhongxian). Mr. Ng went to China in 1981 to gather information on political activists. He spent 3 weeks in Beijing, and was then arrested by unidentified plain-clothesmen while en route

to Shanghai. He was questioned about contacts with activists and foreign journalists. He was not tortured, but was subjected to psychological pressure. Ng was pressured into making further contacts with dissidents, and reporting back about them. Later he was allowed out to do similar work among political activists in Hong Kong. He left and returned to China once, but did not actually cooperate, delivering innocuous materials instead. He says this was to allow time to warn dissidents in China. He is now in England.

(Baixing 16F, M 1; QN J; HKS 16182)

One of the Hong Kong residents said to have been warned by Ng was Lau San-ching (Liu Shanqing). Liu did not belong to any political group, but was a founding member of the Chinese Democratic Movement Resource Centre. Lao, a 29-year-old electronics sales engineer who nonetheless went to Guangzhou in December 1981 for what was supposed to be a two-week trip. Lau visited the relatives of Wang Xizhe and He Qiu (see below), and then disappeared. Although his arrest has been confirmed, the Chinese authorities have not provided any further information to his family or to the Hong Kong authorities (who have inquired). No one has been allowed to visit him.

(AW 7o; HKS 1A, 3A, 20a, 24M, 30j)

Hong Kong's governor's office has confirmed that the Chinese take the view that Hong Kong residents travelling in China are Chinese, and are retroactively subject to Chinese law and practices. "Following requests by the British Embassy in Peking for information on the whereabouts of Mr. Lau [San-ching], the Chinese authorities have stated that Mr. Lau is regarded as a national of the People's Republic of China and that he recognized such a status by traveling to China on a 'compatriots certificate' (a permit issued to residents of Hong Kong and Macau). The Chinese authorities further explained that Lau had been 'detained for unlawful deeds.'"

Luo Chengxun, editor of Hong Kong's liberal-left New Evening Post since 1950, is being detained in China for leading "state secrets" to the United States. (HKS 30j)

Perhaps the most startling case is that of Hanson Huang (Huang Xian). Huang spent most of his life in the United States, and graduated from Harvard Law School in 1976. He had a distinguished career in two of the US's most prestigious law firms. He was well-known to SPEAHR for his activities regarding human rights problems in Taiwan. In 1979 he interrupted his American legal career to go to teach law at Beijing University and to advise the China International Trust and Investment Corp. He returned the US to become a partner in Webster & Sheffield (the law firm of former New York mayor John Lindsay). However, he apparently developed cancer, and resigned after a few months. Here the facts become even murkier. He went to China, possibly to clear his name of charges that, while serving Western corporations, he had made improper use of information obtained earlier in China. However, he disappeared, and his family in Hong Kong has been unable to obtain any word about him. It

is feared that he may have been imprisoned as a "spy." (AWJ 7o; SS)

OTHER "SPIES." China released two Taiwan fisherman who were said to have engaged in espionage and "sabotage activities" (HKS 9S). However, eight students of expelled American scholar Lisa Wichser have been arrested for alleged theft of "state secrets" (SCM 12J). The charge has little credibility, and appears to be part of a campaign to prevent Chinese from becoming too friendly with foreigners.

09-JP. FALSE ARREST.

On two recent occasions, Japanese courts have made substantial awards to victims of wrongful detention. Former student Harada Toshio was held for six days in 1975 in connection with intra-factional fighting between rival student groups. At that time he was cleared, but the following month he was mistakenly arrested for an hour. He sued the prefectural government, and the court awarded him ¥100,000 (JT 17D). In the other case, the estate of a hit-and-run suspect who had been prosecuted but found innocent, was awarded ¥550,000. (AE 29J)

09-NK. POLITICAL PRISONERS.

There are 105,000 political prisoners in eight North Korean concentration camps, according to reports from the South Korean government. (More report in the next issue of SPEAHRhead.)

09-SK. ARBITRARY DETENTION.

There were a large number of political arrests in South Korea during the second half of 1982 (KH 2j, 24o; HKS 13j, 16a, 20S; SCM 2j, 13j, 26S, 18N)

Many political prisoners were also freed during the year. First came the March amnesties for 298 political prisoners (A I Newsletter, A). Then, in August, 1286 prisoners were released--mostly criminals but a few were political cases, such as former National Assembly member Kim Sang-hyun, Poet Ko Eun, and photojournalist Chi Jung-kuan (KH 15a, HKS 16a; SCM 15a).

But the big event came in December, with the release of 1,200 people, including 47 political prisoners. Among the latter was Kim Dai-jung, who in 1971 was nearly elected president, and has who spent most of the time since then in prison. He is now in the United States. Also released were seven people involved in the People's Revolutionary Party case. In fact, nearly all dissidents arrested in the wake of Park Chung Hee's assassination are now free.

09-TW. "SPY" ARRESTED.

Cheng Chen-tung, a self-styled refugee from China, was sentenced to 14 years. The Taiwan authorities claimed that he was a Communist agent, after he put up posters attacking the government, urged Taiwanese youths to visit the mainland, and engaged in other "subversive activities." (HKS 16j)

Otherwise, it was a fairly quiet year as far as political arrests on Taiwan were concerned. However, almost no political prisoners were released. (An exception was the ailing Wu Yueh-ming, who had been incarcerated since around 1950). And, as we go to press (January) a new wave of arrests appears at hand. (Details in next issue.)

There has been much debate about arrest procedures authorized in Criminal Procedure Code, which is currently undergoing revision. Although the proposed revised version gives detainees the right to have a lawyer present during questioning (a provision which, if honored, would eliminate the torture), it appears to give the authorities wide latitude in making arrests, and it is not clear whether the limitations in the code apply to martial-law cases (under which the most serious abuses have taken place).

10-C. FAIR TRIAL.

Past show-trials as part of mass movements are termed "leftist errors" in a recent Minzhu yu fazhi article (25MS1021). In order to avoid misjudged cases, it is said that they will not be used in the future.

10—HK. POLICE INTERROGATIONS.

Hong Kong's Law Reform Commission has been reviewing police investigation and interrogation procedures, with a view to bringing these into line with U.K. rules. At present, the so-called "English Judges Rules" (1964) serve only non-binding guidelines. According to these, a person who has just been arrested must be advised that he or she need not answer questions. However, there has been growing concern about Hong Kong's confession procedures. HKS 29182

10-SK. CONFESSIONS.

In the light of the many instances of confessions extracted by torture (see 05-SK), the Seoul government has promised to reform its practices. Home Minister Roh Tae-woo has promised that during police investigations human rights would be respected, and that no suspects would be assaulted, tortured or otherwise abused, such as through long-term detentions (130). Prosecutor-general Kim Sok-hwi also promised that only legally-obtained evidence would be introduced at trials (10S).

The Supreme Court ruled 10-3 that a statement written under duress could not be used as evidence at a trial. The case involved murder suspect Kim Si-hun, whom the police had forced to incriminate himself. The court ordered him released from prison. KH 16S

10-TW. MILITARY TRIALS.

The Taiwan government has rejected a suggestion by legislator Hsu Jung-shu that it is unconstitutional to try civilians in martial-law courts. The government argued that the continuing "state of emergency" necessitates military

trials. At immediate issue was the case of Li Shih-keh, who, although he did rob a bank, was something of a folk hero. Li was given a military trial and executed in May. (Ms. Hsu's husband, the famous writer Chang Chun-hung, is serving a long prison sentence after being convicted of "sedition" in a court martial.)

(SCM 23J)

12-C. FOREIGN STUDY.

In April, new regulations regarding Chinese students' eligibility for passports for privately-sponsored study abroad came into effect. These are expected to cause a sharp drop in the number of such students. Unless sponsored by the state, the following may no longer apply for passports for foreign study: university and technical college students, engineers, college teachers, university and technical college graduates with less than two years of post-graduate work experience, and children of military cadres and higher province-level officials. There are at least two possible explanations for this measure. One is fear that too many foreign-educated people will cause "embourgeoisement" or otherwise undermine Chinese or socialist values. (SS)

The other (quite different) explanation is the "brain drain"—the large number of young Chinese abroad who fail to return to serve China. The first sensational defections were those of ballet dancer Lin Jianwei and tennis star Hu Na. More significant was the step by Wang Bingzhang MD, apparently the first person from the PRC to receive a Ph.D. abroad. (See review of China Spring in this issue). A related case is geophysicist Liu Xianbing, who defected for the purpose of assisting Dr. Wang promote democracy for China (NYT7D). Both Wang and Liu had studied in Canada, but much larger is the number of non-returning Chinese students in the US. By the end of October, 1,030 (about 10% of the total) had asked for asylum—a startling large figure when one considers that the US almost never grants asylum, and most foreign students who are determined to remain in the country manage to do so without applying for asylum. Beijing has reacted sharply to such defections, sometimes warning Washington that the individuals must be returned home. (NYT 3a,7D)

12-HK. BLOC SCIENTISTS EXCLUDED.

Apparently out of consideration for Beijing's sensitivities, people from the Soviet Union and its allies are rarely if ever permitted to visit Hong Kong. In September, government denied visas to two Soviet-bloc scientists who were to have attended an international conference on information technology. The men, Prof. Alexander Mikhailov (USSR) and Dr. Peter Lazar (Hungary), were to have been delegates to the 41st International Federation for Documentation (FID). The other delegates adopted a strong statement criticizing the action (China abstaining).

(SCM 14,16S)

14-C. OVERLAND REFUGEES.

China has accepted 265,000 refugees from Indochina (of whom 85% are ethnic Chinese). Most have settled in state-sponsored farms and fishing villages. Only 700 of the 5000 wishing to leave for a third country have been able to do so. Still, the representatives of the UN High Commissioner for Refugees are very pleased with China's refugee policies. (10a)

14-HK. BOAT PEOPLE.

From 1975 to 1982, over 100,000 refugees from Vietnam arrived in Hong Kong. Until last summer, they lived in open camps and had a free run of the colony. If they could find jobs, they were allowed to work. However, new arrivals are now confined to closed camps which have many of the characteristics of prisons. They are staffed by officers from the Correctional Services department. By August 18, Chimawan camp (capacity: 2500) had already taken in 1620 people, mostly families. Single men were put in Heilingchau, and single women were being detained at Tai Lam and Tai Tam prisons. A new camp was being readied at Heilingchau. People who arrived before the summer are not confined to the camps, but the plan was not to allow them to work. The UNHCR office expressed regret at Hong Kong's changed policy. The government's explanation: "Recent developments have made it necessary for the government to take stronger measures to deter the flow of Vietnamese refugees into Hong Kong, and in the interest of maintaining order in the camps, to take powers to detain certain individuals." The courts had difficulty knowing how to handle the cases of escapees, because it was not clear that their detention had been legal. (HKS 21A; 4, 5, 12, 16, 20 m; 19, 30J; 1, 16, 27j. 15a, 30S; SCM 13, 16m; 16J; 10j; 18a)

14-JP. CONVENTION REFUGEES.

Six thousand Indochinese refugees have come to Japan since 1975. The number given temporary settlement status 2,112 by the end of October. Most of them live in 29 camps scattered around central and southern Japan. The others settled in third countries (mostly the US, which altogether has accepted 470,000 Indochina refugees.) Hardly any of those remaining in Japan have had measurable success integrating into society.

(AE 20N)

Japan's new Refugees Recognition Law incorporates the provisions of the UN convention of refugees, allowing refugees in the country to apply for official recognition as "convention refugees." The latter is defined in international law as person who has left his country because of fear of being persecuted for reasons of race, religion or nationality. People recognized as such can apply for permanent residence in Japan. However, refugees were only given two months to apply, and it appears that few did so.

The refugee status of a man from Laos was revoked when it was learned that he had previously travelled on a Republic of China passport (AE

5j). There have been other cases of the government ordering the deportation of Indochinese with ROC passports, but in some cases the courts have overruled the decision, saying that simply having ROC passports did not prove that the people had any means of living in Taiwan. (JT 10D).

Japan has very limited facilities for handling refugees. Until now, the government operated only one accommodation--near Nagasaki for 200. Other refugees were handled by religious and other civic organizations. However a new center, with a capacity for 720 people, is to be opened in Tokyo. (AE 20N)

18-C. RELIGION.

China's previous constitution (§46) gave citizens the right to propagate atheism (but not religion). This clause, which was offensive to religionists, has been dropped (§36) from the 1982 charter. Although it is not stated that religion may be propagated, it is said that "the state protects normal religious activities," and propagation is not listed among the various prohibitions (such as disrupting public order, etc.). (BR 270)

In March, Buddhist head Zhao Puchu travelled to Japan to receive a prize for meritorious service in the propagation of Buddhism. There may be future scholarly exchanges between Chinese and Japanese Buddhists. (Ching Feng, J)

Islam. The Far Eastern Economic Review (2A) carried an article by Ian Findlay about Moslems in Yunnan, of whom there are now 300,000 (compared with 700,000 c. 1900). During the Cultural Revolution, these people were under great pressure to change their beliefs and lifestyles--with respect to women, food, drink, etc. Mosques are being restored, although the families who moved into Kunming's Ancient Mosque still live there. Only about 50-60 come there and pray regularly. The Koran is rarely read in Arabic, as there is only one person at the local university who can teach the language. "The traditional ways of the countryside and the strict sense of faith inherent in the Moslem community are...under attack in the city. ...The pull of a more comfortable city life and increased prosperity may yet prove to have an even greater destructive effect than any which was released by the Cultural Revolution."

Buddhism. The case of a Guangdong Communist Party member who lost his job as accountant and subsequently became a monk has caused a minor stir. People's Daily (28J) carried a letter about how the man had "escaped into Buddhism's evil ways." (Party members are not allowed to practice religion.) Later, the paper reported on comments by Chinese Buddhist Association head Zheng Guo to the effect that the letter "hurt our feelings" and that "some people have some misunderstandings about us." (HKS 5j)

Lamaism. Tibetan prisoners released (see 02-C) include "a small number of people who have religious beliefs." In June it was decided to permit them to return to monasteries. {TR881608}

In an official account, the reopening of the following monasteries is reported: Zuglakang,

Zhiabung and Sera (Lhasa); Trashilhunpo (Xigaze); Palkor (Gyangze). Zuglakang was built in the 7th century; Palkor in 1429 (see illustrations, page 10). It is admitted that much damage to holy places occurred during the Cultural Revolution. "The scars of this nation-wide disaster were especially evident in Tibet." It is claimed that, at least in the instance of Palkor, the Red Guards who did the damage were Tibetan, and that the Han authorities tried to stop them.

(BR 20D)

Ten Chinese students are pursuing Islamic studies in Cairo. (Ching Feng, J)

Christianity. Vatican-oriented Roman Catholicism has been banned in China since the early 1950s, when a Chinese-controlled Catholic church was established. The Vatican's birth control policies are rejected, and masses are still said in Latin. In March, Pope John Paul II made a reference to "impediments" to the free practice of religion in China, and called for a reconciliation between Rome and China's Catholics (of whom there are thought to be 3.2 million). The Chinese Catholic leadership called the appeal "a vicious slander" and "an insult to God." It was implied that any subsequent Papal initiatives would be met with retaliation. "The Chinese Catholics want to make it clear that there is a limit to their patience. We will launch a counter-attack if Pope John Paul II does not call a halt to his false testimonies and accusations."

(WP 22M; NYT 21,22M)

There is an underground dissident movement of Catholics loyal to the Vatican. Services are held in homes. Its leaders are in prison.

Most of China's 3.2 million Catholics apparently hoped that some compromise could be worked out between Beijing and Rome, and are now discouraged that the opportunity has been lost and may not be recovered. (Los Angeles Times 23A)

Attitudes toward the Vatican are influenced by the strong pro-Kuomintang position of the Roman Catholic Church, and to a lesser extent by the politics of right-wing Protestants. The head of the Friends of Free China Committee (a KMT front group in the US) is evangelist Claude Curtis, who claims to have made eight Bible-smuggling trips to China in the past two years as part of his war against Chinese communism.

(FCW 2m)

The Shanghai Sheshan Seminar (Chinese Catholic) was scheduled to be opened in October. "China Message" (a) carries an interview with one of the organizers, Wang Hao.

Protestantism. Nanjing's Xinhua RB (10) carried an interview with the Archbishop of Canterbury, Robert Runcie. Runcie called for the building of bridges of friendship between religious believers in China and those elsewhere.

(Ching Feng, J)

"Feudal superstition." The following is from the Hong Kong journal Ching Feng (J--slightly abridged): "Feudal superstition again figures in the religious news. Newspapers from all over the country have printed articles and editorials on the subject. Superstition seems particularly prevalent in Fujian, judging from the numerous articles about it carried in the FJRB.

"One reads, for instance, of one sorcerer who led the members of a certain work brigade in building a temple, which required over 2,000 workdays to complete. The commune Party committee organized other members of the brigade to struggle against the superstition, and they finally tore the temple down. The committee unmasked the sorcerer's deceptive activity, by which he cheated people out of their money, and taught the believers to put their faith in science and not in the gods.

"Another county in Fujian had a team of sorcerers and witches who went to the small villages practicing superstition. It was reported that one witch made so much money that she was able to build a twenty-room house at a cost of ¥30-40 thousand! Some of the leaders of the superstitious activities wrote letters to overseas Chinese seeking donations to repair temples. They even used the ¥20,000, originally designated by overseas Chinese for bringing electricity to the area, to build a temple. Factories and schools located on old temple sites were forced to move, so that the original temples could be restored. The local cadres did not interfere because the leaders convinced them that it was part of the Party's policy of religious freedom.

"Other methods of combatting superstition are to publish accounts of people suffering harm, even death, through participation in superstitious activities. One such case is that of a woman who suffocated to death while a witch was attempting to drive a demon from her (ZJRB 20I)."

(See also: PD 19M; ZJRB, 19FIM' SCJR 12I)

18-JP. SHINTO.

There has been talking of amending the Japanese constitution to moderate the strict separation of church and state. Already there has been some blurring on the issue. When Prime Minister Suzuki Zenko paid homage at the Yasukuni Shrine commemorating the Japanese war dead, it was asserted that he was doing so as a private citizen. However, he used his official car and registered himself as Prime Minister. (AE 16j)

The courts have been interpreting the constitution strictly in this area. After the recent death of Japanese soldier, the authorities had his soul enshrined Shinto-style. This was against the wishes of his wife, Mrs. Nakatani Yasuko, who took the matter to court, and was awarded ¥1 million. The judge held that for the state to engage in this kind of activity contravenes the constitutional principle of separating politics from religion. The decision could have far-reaching effects (JT 3J). The church-state-separation legal argument has even been successfully invoked in some remotely relevant cases. For example, an Osaka court held that the city could not finance the relocation of a war monument. The plaintiffs had argued successfully that the monument used to be used in the attempts to glorify the cult of the emperor.

(JT25M)

18-TW. CHRISTIANITY.

The Papal Nuncio (Vatican representative) has visited Rev. Kao Chun-ming, the imprisoned head of the Taiwan Presbyterian Church. It was a remarkable gesture for the Catholic Church, which had been closely tied with Taiwan's Chinese Nationalist rulers. (TW Kung-lun-bao 7A)

Kao has been in prison for nearly four years. He is currently permitted outside his cell for three hours a day. Once a week he can go to the prison laundry or library. His cell has no table, chair or bed.

(Taiwan Church News: Occasional Bulletin, o)

The Presbyterians have turned the former home of imprisoned legislator Lin Yi-hsiung into a church. It is the site where Lin's mother and daughters were murdered by someone evidently supporting (and perhaps connected to) the ruling Kuomintang. (See p. 28; also Sh 6.)

19-C. THE PRESS.

Xu Wenli, editor of China's defunct "April Fifth Forum," has been sentenced to 15 years imprisonment. He was arrested in 1981, and apparently received no trial. The son of a doctor, Xu had worked as an electrician in a Beijing factory prior to his arrest. (See court judgment, pp. 26 f.)

Last February, Li Guanyi, the editor of the official China Finance and Trade News, was found guilty of "betraying state secrets" to a foreigner. He was convicted under §186 of China's 1980 criminal code: "Any state functionary who betrays an important state secret in violation of state security regulations, to a serious degree, shall be sentenced to imprisonment for not more than seven years." Li's sentence was five years. Apparently the "secrets" (which he is said to have given a Japanese journalist) concerned the time, place, and agenda of the Party meeting at which Hua Guofeng was purged. In an apparent effort to prevent Chinese and foreigners from learning about Chinese politics, People's Daily has warned that people who did not learn from Li's experience "themselves might possibly embark upon the criminal path." Since then, Chinese in the government have been reluctant to talk privately with foreigners. Chinese who do meet with foreigners need prior permission from their work unit, and must report later on what happened. (HKS 17M, NYT 23m)

An article by Ruo Shui in People's Daily (F) said that newspapers should perform the role of China's imperial censors of old (i.e. call attention to government shortcomings). {80510}

Kunming Muslims maintain an underground press which produces both magazines and books.

(FEE 2A)

Tuanjie Bao, which was published 1956-66 as the organ of one of the satellite parties known as the Guomindang Revolutionary Committee (GRC), and resumed publication as an "internal publication" in 1980, is to be made available to the public. It will contain general news, news of the GRC, literary items, history, and special columns about the Kuomintang, policy toward Taiwan, etc. <PD 10A14'81>

It is becoming increasingly difficult for Chinese to receive news from outside the country, especially from Hong Kong. Guangzhou residents have been ordered to pull down TV antennas, by means of which they were receiving broadcasts from the colony (NYT 31j). Numerous Hong Kong magazines are now completely banned: Zhengming, Qishi niandai, Wide Angle, and Trend. Some of these, though banned earlier, could at least be exchanged between publishing houses, but this is no longer permitted <SCM 13A16'81>.

During a brief visit, British journalist Peter Humphrey was expelled from China on grounds of a technical violation (failure to report his domicile) and of unfriendly conduct towards China. Before being expelled, Humphrey was interrogated by police about his activities in Beijing and Hong Kong, and his attitude toward China; he was asked to sign an abbreviated transcript, which he refused to do. (SS)

19-JP. FREEDOM OF INFORMATION.

The movement to make official records available to the public is gaining ground in Japan. The first municipal ordinance to this effect has been passed by the Kanayama assembly (Yamagata Prefecture). Excluded are documents affecting the privacy of citizens, those restricted by other laws, secrets of organizations, and classified data. If a request for information is denied, the applicant may appeal to a document screening committee. Other local governments and the central government have also been considering enacting such laws. (JT 12M)

19-SK. EXPRESSION.

The South Korean Supreme Court has ruled that praising North Korea at a meeting attended by two or more people is a crime punishable under the National Security Law. The conviction of six members of the Aram-hoe Society was upheld. (KH20)

The authorities have issued warnings against "rumor mongering," with special reference to speculation concerning such matters as the deaths of political prisoners. <SCM 25o>

Two American journalists have been expelled from South Korea. The government had found the reporting of Nancy Langston (ABC, BBC, VOA) unfriendly. Tony Barns (CBS), the son of a former US embassy press officer, was expelled--ostensibly because he had taught English. (SCM12N)

19-T. NON-PARTY PUBLICATIONS.

Over the past year a number of independent publications have been published in Taiwan, such as Eighties, Cultivation, Asians, Statesman, Care, Tsung-heng, and Panorama. However, when the magazines delved into sensitive areas, they were banned. Some examples: An issue of Tsung-heng was barred which speculated that President Chiang Ching-kuo would be succeeded by Gen. Wang Sheng. A Panorama was confiscated immediately after being printed, because it

called for the government to permit the formation of opposition parties. And the no. 23 issue of Cultivation was prohibited because it carried pictures of the Kaohsiung Incident and information about its now-imprisoned leaders.

The Taiwan Garrison Command ordered a ban on the circulation of a statement attributed to four leading political prisoners. The TGC said that the views expressed therein were identical with those of the outlawed Taiwan Independence Movement, and thus were in violation of the Martial Law Publication Regulations. The statement had been released by Legislator Chou Ch'ing-yü, wife of the imprisoned lawyer Yao Chia-wen (one of the authors). (China News 10)

20-C. DEMOCRATIC PARTIES.

Although China's small "democratic parties" are controlled by the CPC, they have been most active during relatively liberal periods. For example, they experienced considerable growth around 1956. Today they are expanding again, having admitted 17,700 new members in the last two years, and have nearly regained their former size. (BR 12A)

20-JP. UNION MEETINGS.

Japan's Nikkyoso (Teachers' Union) has been subjected to considerable intimidation and even violence from right wing opponents. It has often had difficulty holding its conventions because hotels and municipal governments have bowed to the pressure. Over strong objections, the union was able to meet last June in Shimabara (Nagasaki Prefecture), even though hostile publicity vans ran thorough the streets. Because of the unavailability of large meeting halls, the delegates had to be spread over five different sites. (JT 26A, AE 28J)

21-JP. UNEQUAL VOTES.

The Courts have frequently ruled against the Japanese election system. Although the courts have not awarded damages, they have found a constitutional requirement that a person's vote in one district must have at least one-third the weight of the most "valuable" vote elsewhere. Because districts are of different sizes and have different numbers of representatives in the Diet, some citizens' votes have more "value" than others. In 1976 the Supreme court ruled that the system was unconstitutional, after which there was some adjustment, bringing the disparity down from 6:1 to 3:1.

Since then, the ratio has been widening, and lower courts have ruled against the setup several times (1980, 1981 and 1982). In December, the government acknowledged that the disparity has been growing, and that the maximum ratio is now worse than 4:1 for the House of Representatives, and 5:1 for the House of Counselors. The government has lost 15 cases in lower courts, and is appealing them to the Supreme Court.

(JT23081, AE14D81, JT 18F82, 14D)

21-SK. POLITICAL BAN ENDED.

President Chun Doo-hwan has announced plans eventually to lift the 2-year ban on 657 politicians. It is said that only a quarter will be affected this year. (NYT 191)

C-23. EMPLOYMENT.

Red Flag {16a18958} carried an article asserting that there is a fundamental difference between **unemployment** in capitalist societies, and people "awaiting employment" in China. Unemployment is said to be inherent in capitalism, because the labor supply inevitably exceeds the needs of capital, and the latter requires "excessive unemployment." Capitalist production needs "a reserve of industrial workers that are subject to exploitation at any time." A socialist economy, on the other hand, is planned, as is the growth of population. Thus, it is possible to eliminate unemployment. This has not yet been achieved only because of past "leftist mistakes" mistakes having to do with population growth, and with too much emphasize on "ownership by the whole people" as opposed to the now-emphasized collective and individual ownership.

Last March the Peking periodical Liaowang (Observation Post) carried an article on unemployed youths {81253}. "Some localities fail to pay sufficient attention to the broadening of the prospect of employment because they are still preoccupied with placing youths with state-run enterprises." One young adult is quoted as saying: "I have spent springs and autumns depending on my old parents for a living, sometimes wandering to the east and sometimes to the west. When can I put an end to this wandering? The years are flying by, and my youth is slipping away." The magazine notes that under such circumstances youth are apt to become "unstable factors in society."

It was also noted that because jobs are often hereditary in China, a mockery has been made of the principle of appointment according to merit, with the negative effects becoming more apparent than ever. High school students complain that scholastic competition is "a waste of time; what counts is having the right parents." Thus, many avoid obtaining important training.

The **right to strike** has been omitted from the new constitution. (It had been included in the 1978 charter, though strikes were rare and discouraged.) According to Xinhua commentary {3a 81578}: "To strike is a means employed by a proletariat to struggle against the bourgeoisie. Our country is a socialist country, of which the working people are the masters. To deal with state personnel's bureaucracy or violations of law, the working people, as the masters of the country, may take normal actions through close connections of various forms between the government organizations at various levels and the broad masses of people. It is unnecessary for them to strike."

Chinese employees can now have their pay docked or even be dismissed for failure to work, under tough new regulations published in Peo-

ple's Daily. In the past, about the only way to discharge a worker was to have him or her removed to a labor reform camp. Because of the "iron rice bowl" system, productivity was low, and in fact fell 1.8% in 1981. (HKS 5m)

25-C. LIVING STANDARDS.

Nutrition. The Chinese are trying to increase the protein content of cereals and other vegetables. (BR 25o)

The caloric intake of the average Chinese remained virtually unchanged between 1950 and 1976 (though the amount of pork increased). The government now reports a 15% increase in the intake of calories between 1979-80. People eat nearly 1.5 times as much meat as they did in 1978 (but still under half a pound of pork--the main meat--per week), and 1.1 times the protein. There has been little change in consumption of beef, fish, mutton, milk, vegetables and fruit. Caloric intake is now up to 2,666, compared with "2,099" in 1975. (Rural people enjoy slightly less than that, while city people get 2,966.) The former figure puts China below first-world countries, but high among developing countries. However, the diet of 10%-20% of the population has seen no significant improvement. There are serious distribution problems. Ten percent of the population is considered malnourished by official standards. (Los Angeles Times 1A)

Housing. The average housing space per capita is 4 sq. yards, but one-third the urban population has significantly less. The average city family has one or two rooms (depending on number of people and availability). Kitchen and toilet are shared with one or two neighbors. The crowding and lack of privacy can give rise to serious social pathology.

(Los Angeles Times 26M)

The aged. An official account paints a fairly glowing portrait of the condition of China's elderly. However, it is admitted that, particularly in places like Shanghai with a large elderly population, there are "more than a few unresolved questions." These include health problems, and "the tendency of the elderly to isolate themselves." (BR 8N)

Children. Although the phenomenon is difficult to measure, there is some trafficking in children in China. In what is probably an unusual case, a Chinese couple whose two-year-old son was stolen had to buy him back from the purchasing family. In this case, the child was sold for ¥5 by the kidnapper; the recipient family paid many times that for him. When the rightful parents found the child, the new "parents" demanded ¥550 to cover their expenses. The real parents did not receive much help from the authorities. A police chief is quoted as having asked: "What's the big deal. Here, even the commune Party secretary buys babies." (AP/PDE 4D)

25-JP. PENSIONS.

Under Japanese law, relatives of servicemen who died in action are entitled to a government pension or welfare annuity, but other people

(including relatives of servicemen who died of illness) are not. Because of the decline in the value of pensions, people find single pensions difficult to live on, and have taken the issue to court. In one case, the plaintiffs say that the law discriminates in favor of the relatives of war dead, and violates the constitutional assurance of a right to a minimum standard of living. (JT 12D)

25-TW. SALE OF BABIES.

There is some export of Taiwanese babies. The sale of perhaps 200 babies has been reported. The price was between US\$4,000-5,000 each. Press accounts generally blame "racketeers," but do not explain how the babies were taken thorough the Chinese Nationalists' emigration controls--among the tightest in the world.

(HKS 22A, 1,12m; SCM 12m)

27-C. CULTURE.

Literature, art. An article in Beijing's Wen-yi Bao {7j81608} complained that some artists and writers in the Party "have forgotten that they are working for communism;" it emphasized their political obligations. Although they have a "social responsibility" as artists, they also have inseparable obligations as communists, which were voluntarily assumed upon joining the Party. "As a Party member engaged in literary and art work, he, first of all, is a Party member and a communist fighter, and finally he can be a writer or artist." Although the Cultural Revolution did blunt some people's faith in Communism, it really demonstrates the dangers of "anarchism and ultra-individualism." Now, when bourgeois ideology is fashionable, it is necessary to struggle against such corrosion and spiritual pollution.

Foreign culture. Beijing Review's Xin Xiang-rong poses the question of whether criticism of bourgeois liberalization has a negative effect on cultural exchanges with Western countries, and comments:

"True arts and science have become the common property of all the world's people. China's cultural exchanges with other countries...are aimed at promoting mutual understanding and friendship and drawing on the essence of foreign culture to speed up the development of its own socialist culture. We do not indiscriminately reject foreign culture, nor do we blindly worship it.... We are selective in our utilization of cultural aspects of other countries and are careful not to copy them mechanically....

"We do not allow any reactionary or obscene elements that erode our people's minds. We do not ban things that are still controversial or even things that strike a somewhat unhealthy tone so long as they are not reactionary or obscene. It is neither possible nor desirable to prevent people from having contact with erroneous things. On the contrary, people should be encouraged to analyse and discuss these things so that they can improve their ability to distinguish right from wrong.... (CONT'D PAGE 30)

The authors approach different aspects of the Buraku problem. Yoshino gives an abridged version of *Invisible Visible Minority*, for which he uses the same title, although he also incorporates parallels with the black rights movement in the U.S. and a "humorous" incident concerning Carl Rowan's quick wit that is in questionable taste. Kaneko presents an incisive, scholarly analysis of the common use of discriminatory terms such as *Eta* in those few Western works written about the problem; though the treatment of the issue may be sympathetic, by using such blatantly pejorative terms, Kaneko says, "an indifference and superficial approach to the real problems of the Burakumin cannot be concealed." He provides an excellent outline of the conditions any serious attempt to view the Buraku problem must meet, with an eye to the role of correct information in the resolution of the situation.

Cadou does a comparative analysis with the problem of discrimination against minorities in France, drawing attention to both the similar and dissimilar faces of the two. Opening with: "The Burakumin exist. I have met them," she looks at the conspiracy of silence surrounding the Buraku issue, the major difference from France. She touches on two provoking images: (1) While the West has its immigrants to perform unwanted labor, Japan has its Burakumin, "immigrant workers from inside the country." (2) There exists a minority in Japan suffering even more severe discrimination than the Buraku men--the Buraku women, victims of double discrimination. She strongly asserts the right of people to be different but equal, as a society gains its strength not from its uniformity but from its diversity.

Immediately following Cadou's call for acceptance of difference is Garud's outline of legislation needed to achieve assimilation. It sounds similar to legislation proposed and enacted in India to overcome problems of discrimination against the scheduled castes, and also echoes some legislation already in force in Japan which has had no real impact. He proposes laws for Japan such as one to "encourage intercommunity marriage by giving economic assistance to the couples," which would not affect the situation as the marriage problem is not primarily an economic one. He also unrealistically proposes UN legislation to provide for the publication of all UN materials pertaining to human rights "in all prominent regional languages in countries where such problems exist."

Khanin outlines the transition of the lowest feudal class under the Tokugawa to the lowest bourgeois class in modern times, and argues the questionability of discrimination being solved

in any capitalist country. Interestingly, he is also the only speaker who does not make a presentation on human rights and discrimination in his home country.

In the second section of *Long-Suffering Brothers and Sisters, Unite!*, the authors speak with varying degrees of background knowledge and ideological beliefs on how they view the solution of the Buraku problem; the third section presents the foreign guests (except of Khanin), speaking on human rights and discrimination in her or his home country. In addition, there is a paper by Tim May on the Bengali, Asian and West Indian immigrant communities of London. He presents a frightening outline of how the worsening of the country's economy and increasingly repressive legislation leads to spiraling racial tension and violence, hitting the immigrant communities particularly hard.

Martin Kaneko's presentation on the situation of the Roma stands out; it is a tightly written account of the cruel history of persecution of a nomadic people long-surrounded by the harsh Gypsy myth built around them by a sedentary West threatened by their culture. He traces the various attempts to wipe out the culture by forcing them to give up their language and lifestyle. He presents in chilling detail the fate they suffered during World War II, at the hands of both Hitler's forces and the Austrian authorities who cooperated. Current problems faced by the survivors and their descendants, along with rights struggles, are given in a non-emotional manner. The reality is so shocking that it does not need to be painted any more dismally to portray the depth of the oppression the Roma face.

In a vibrant style, Catherine Cadou runs the gamut of discrimination in France--racial, religious, sex, ethnic. She raises questions about the nature and practice of discrimination in a manner that forces one to stop and reflect rather than skim along. In marked contrast to the commonly-held view that assimilation of minorities is the honorable course, she holds forth strongly for the necessity and right of being different. The articles by Cadou and Kaneko are the most stimulating reading of the third section.

Throughout the book, the UN International Covenants on Human Rights and Universal Declaration of Human Rights are used as the guide for defining violations of human rights and discriminatory practices. These documents are given in the appendices, allowing easy reference. Several documents which are difficult to find in English, such as excerpts from the Dowa Policy Deliberation Committee's report, are also given, along with a useful Japanese-English

glossary and brief chronology of the Buraku movement's history.

These two volumes help to break the conspiracy of silence surrounding the Buraku problem. One may question the apparently self-serving nature of the BLL/BLRI publishing books which discuss their own actions, but there is good reason for them doing so. When Clavell's mass-market success *Shogun* was published in Japan, the disgusting passages on the Buraku areas caused quite a furor. Rather than ignoring it on the basis that the entire book was a trashy, sensationalized account of that epoch in Japanese history, the BLL waged a successful campaign to force the publisher to recall the already-distributed book and edit those passages which referred to Buraku offensively. Result: *Shogun* was cleaned up--and now publishers are refusing to touch anything that deals with the Buraku in any way, as no one wants to face the kind of uproar caused by *Shogun* again. Silence, after all, is golden. ✕

Court Judgment: **Xu Wenli**

Xu Wenli, a well-known Chinese democratic activist, was editor of April Fifth Forum. We carried an in-depth interview with him in a previous issue of SPEAHRhead.*

Mr. Xu was arrested in August 1981. Last year he was tried and convicted. He appealed to a higher court, and that court's judgment was published in Hong Kong.† The following is a translation.

Prosecutor: Zhang Xisheng, public prosecutor of the lower court of the Beijing Municipal People's Prosecution Court.

Defendant: Xu Wenli, alias Xu Wenli [different characters]. Pen names: Xu Sue, Nan Ka, Ka Qing. Male, 38. Originally from Anqing,

Anhui. Previously employed in the Beijing Construction Section of the Beijing Rail Branch Authority as a worker. Resided in Yongdeng Rail Quarter. Detained on 10 April 1981. Due to counterrevolutionary charges, Xu was arrested on 10 August 81 and is still under detention.

Counsel: Liu Xuefen, counsel from the Legal Advisory Board of Beijing Municipality.

The counterrevolutionary case of defendant Xu Wenli was brought to this court by the lower court of the People's Procuratorial Court. A special court proceeding was organized according to legal procedures, and Zhang Xisheng, public prosecutor of the lower court of the People's Procuratorial Court of Beijing Municipality is appearing in court to represent the prosecution. It has been found that:

(1) With a view to overthrowing the People's Democratic Dictatorship and our socialist system, the accused Xu Wenli plotted to set up a counterrevolutionary clique. Led by Xu, a group including Wang Xizhe, Sun Weibang, and Liu Er'an, from Guangzhou, Qingdao, Anyang and other places, gathered for a secret meeting for three consecutive nights, June 10-12, 1980 in Beijing's Jing Jiaokao Hotel. (All the other participants have been prosecuted separately.) During that meeting, Xu vilified our country's People's Democratic Dictatorship as a "one-party dictatorship" and plotted to "call for a national action" "in a spontaneous manner" to set up a counterrevolutionary organization called the "Chinese Communist League," using it as a "newly organized proletarian party" to "break the one-party dictatorship." Wang Xizhe and others were of the view that because "conditions was not yet ready," ideological and organizational preparation should have priority at that stage.

Thus, Xu Wenli and others decided to put out the Study Bulletin (Xuexi tongxun), which Xu Wenli, Wang Xizhe, Sun Weibang, Xu Shulian, Fu Shenji, Liu Er'an, and others, were to take turns editing in Beijing, Guangzhou, Qingdao, Nanjing, Shanghai and Anyang, respectively. Xu, in Beijing, was to be the over-all "coordinator" and do the final editorial work on the articles, cover and illustrations. Their counterrevolutionary activities were also designed to build public opinion and encourage people to join their movement. Between July 1980 and February 1982, a total of six issues of Study Bulletin appeared. A few hundred copies of each issue were printed, and they circulated in eighteen provinces and cities all over the country. The publication open vilified socialism in China as "state capitalism under privileged

* SPEAHRhead #8. At time of that issue, we could only identify the interviewer by a retransliteration of the Chinese version of his name (Ou Pulei). We now know that he is the Austrian journalist Helmut Opletal.

† Our translation is based on Bulletin on the Chinese Democratic Movement, Nov. 82 (2:2), which has been compared with the Chinese text as it appeared in the magazine Baixing.

bureaucrats," and stated that it would "lead to a second revolution," etc., which would come about as a result of the counterrevolutionary propaganda and instigation.

To further promote counterrevolutionary activities, during the winter-spring of 1980-81, in collaboration with Liu Er'an, Sun Weibang, et al., the accused Xu Wenli also called for "building democracy in China, peaceful reunification" as a cover, while secretly plotting in to set up a counterrevolutionary "China Society to Promote Democratic Unification" [CSPDU]. Xu worked on the draft "program" of this counterrevolutionary organization and decided to have people sent to Hong Kong and other places to extend collaboration with various anti-China, anti-communist elements. He even wrote personally to anti-China, anti-communist elements in Hong Kong about strategy and a modus operandi for the "CSPCU." These people plotted to set up the headquarters of this counterrevolutionary organization in Hong Kong, with "four sections in Mainland China, Taiwan, Hong Kong and Overseas," and "branches in other places." Hong Kong was to be the "bridge" for collaboration with anti-China, anti-communist elements. At "the right time," the word would go out that "an absolutely confidential meeting" of representatives was to be convened either in Hong Kong or overseas, "to announce the establishment of the CSPDU." It was intended that this counterrevolutionary organization would be a "an infallible political entity" with its so-called "solid base" to "force the Communist Party into concessions" and "to organize a Provisional Government," "call for a general election" and "form a new government" by overthrowing the regime of China's People's Democratic Dictatorship.

2. Between April and August 1979, after the promulgation of the Beijing Municipal Revolutionary Committee's 29 March "Notice for the Maintenance of Public Order in the Capital," the accused Xu Wenli distributed leaflets at "Xidan [Democracy] Wall." These leaflets vilified the Notice as "violent suppression" to "kill democracy," and called for the masses to resist the implementation of this government order. He delivered speeches, wrote articles, posted and handed out leaflets, twisted and distorted facts, instigated the masses, opposed the just verdict on counterrevolutionary elements and jurisdictions' correct management of criminal elements, and even called for a "public opinion poll." He actually passed out articles which slandered organs responsible [for dealing with] foreign journalists, embassies, and international communication. All this was an attempt to spread confusion, deceive the press, and provide excuses and justification for the attacks

and slander against communism in our country.

In November 1980, Xu Wenli again gathered materials and organized reactionary articles [sic] for people with anti-communist views, and had them published in anti-China, anti-communist magazines in Hong Kong. [One (?)] counterrevolutionary article vilified our social system as "feudal socialism which strangles individuality," and openly called for it to be transformed.

Witnesses are available to corroborate all of these crimes. Material and technical evidence is also available to support the allegations.

The court holds that the accused was headed toward launching a counterrevolutionary conspiratorial organization, was actually engaged in counterrevolutionary activities, in propagating counterrevolutionary slander, and in instigating the masses to resist and break down law and order in the country in hopes of overthrowing the people's democratic dictatorship. The allegations regarding the defendant and his clique's counterrevolutionary propaganda are very serious, and the penalty should be commensurate with his crime. To consolidate the people's democratic dictatorship and the socialist system, the penalty for counterrevolutionary elements who endanger the national security and law and order in society must be in accordance with code nos. 90, 98, 102, 52, 51 (sec. 1), 64, and 60 of the Penal Code of the People's Republic of China.

Accordingly, the verdict is as follows:

First, the accused Xu Wenli has committed the crime of organizing a counterrevolutionary clique, which carries a punishment of twelve years in prison and the deprivation of political rights for three additional years, and the crime of making counterrevolutionary propaganda and instigation, which carries a sentence is five years and deprivation of political rights for two years. In this case, the sentence is to be fifteen years imprisonment, and deprivation of political rights for four years (the term of imprisonment to begin from the day when the verdict is carried out, with prior days of confinement deducted from the term of sentence).

Second, all evidence collected and seized is to be confiscated.

This verdict may be appealed to the Beijing Municipal Supreme People's Court within ten days. A copy of the appeal brief must be provided this court.

Chief Judge Ding Fengchun
People's Juror Xue Jiali
People's Juror Zhang Zhongliang

Shi Xuechen, Secretary ✕

8 June 1982

Review

Valley of Death

THROUGH THE VALLEY OF THE SHADOW OF DEATH--From Lawyer Lin Yi-hsiung's Residence to Gi-kong [Yi-kuang] Presbyterian Church. In Chinese. Edited by John Jyigiokk Tin. Published by Gi-kong Church Building Committee, P.O. Box 39-1170, Taipei, Taiwan. 193+28 pp. (Photo-copies available from SPEAHR for \$6, surface, or +\$3 air mail.)

EDITORS NOTE: On 26 February 1979, Taiwan's imprisoned non-party leader Lin Yi-hsiung was warned by the Chinese Nationalist authorities not to reveal the nature of his "treatment" (torture), or else "unfavorable things" could happen to his family. Nonetheless, Mr. Lin immediately hinted to his family about what had happened to him, and the family gave the information to the outside world. On the third day after the original warning, Lin's Mother and two twin daughters (all of whom had been under almost constant police watch) were murdered by an unknown assailant. The book under review concerns the tragedy and its aftermath.

Rev. Wei, of the Taiwan Presbyterian Church, resides in the United States.

Reviewed by BEN WEI

This documentary volume contains relevant materials and articles relating to a murder committed in broad daylight. In it is related the remarkable story of how the home where the atrocity was committed has been transformed into a place of worship, becoming a church named Gi-kong, or "The Light of Righteousness."

The materials are grouped into six sections: (1) The Lin family, (2) The murders, (3) Caring Ministries, (4) The First Year, (5) The Memorial Services (28 February 1981 and 1982); (6) Gi-kong Church. The fourth section includes three moving articles and a heart-breaking poem by Lin's wife describing her spiritual pilgrimage

from utter despair, loneliness, desolation to a living faith and courage.

Though well known, it bears recalling that those who were arrested on 13 December 1979 in connection with the Kaohsiung Human Rights Demonstration were held incommunicado for nearly 80 days. It was only on February 27 that they were allowed to be visited by their relatives. Lawyer Lin Yi-hsiung was visited by his mother and his wife for the first time. For his mother, it was the last time; for she, after the visit, passed on the news by telephone to Japan that her son had been tortured. It was the following morning, February 28 (the thirty-first anniversary of another well-remembered repression) that their residence was broken into and she and her six-year-old twin grand-daughters were stabbed to death. The older grand-daughter, Hwan-jiun, aged eight, was also critically injured with six stab sounds.

The book begins on the note of this second blow to the Lin family. It was, of course, a shattering experience for Mrs. Lin, who found herself, in the words of the twenty-third Psalm, "in the valley of the shadow of death." She was in utter despair--alone, helpless, and hopeless. "My heart was broken.... I had no courage to live. Indeed, I really wished I could lie down and die." But if it was the purpose of the diabolical murderers to destroy the Lin family spiritually, they did not quite succeed.

But this is not the main thrust of this book, which instead points to a "center"--a hidden, mysterious presence, which is constantly revealing its healing power through the human care of His agents. The circle of this human care (in contrast to human cruelty) and His agents (one wonders whose agents those murderers are!) cannot be confined nor defined. (When Lin Yi-hsiung was allowed out of prison soon after the murders, one sensed "human care" was working there, too. But alas, it soon evaporated when he was re-arrested and even given a 12-year prison sentence. Is it too much to expect that quarter to show any more humanity? The world waits for it impatiently!)

The circle includes the relatives and friends, who have stood resolutely by Mrs. Lin in spite of the intimidation and threats implied by the murders. It certainly includes the team of dedicated doctors headed by a hospital superintendent named Ke, who cared so much that they refused to acquiesce to the impossible (medically speaking), and thereby became instrumental in the miraculous recovery of Hwan-jiun.

Unexpected at first, but later more and more appreciated by Mrs. Lin in this caring circle, are the Christians, both laity and pastors, including Ruth Kao, wife of the imprisoned head

of the Taiwan Presbyterian Church. Also in this circle is the editor of this book, Rev. John Tin, who is a professor at Tainan Theological Seminary. Last year, Mrs. Lin sent him following card. "Dear Pastor Tin: Your love and concern are the sole reason which has enabled us to go on living. We are moved from the bottom of our hearts. Thank you very much." Placing this card at the beginning of Section 3, The Caring Ministries, I take it that Tin wishes the message to apply to the whole caring circle.

Paradoxically, when one thinks of Hwan-jiun's recovery, one realizes that her own caring was all-important. "When I saw Hwan-jiun suffering and near death, barely conscious but still calling 'Mama, Mama,' I struggled as a mother to stand strong." Only a caring heart can be touched by another caring heart. And where there is a caring heart, there is that mysterious presence of Divine love at work, healing and recreating. Thus, Mrs. Lin came to know and experience, in spite of her unbearable suffering. And, whatever the murderers may have wished, she is now able to sing with the Psalmist: "Yea, though I walk through the valley of the shadow of death, I fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

When there is caring, one miracle leads to another. With her husband in prison, Mrs. Lin faces mounting financial difficulties. Moreover, she is persuaded to leave Taiwan for a while for Hwan-jiun's sake. For various reasons, the most sensible thing is to sell the house. But no one would dare to buy it.... Because of superstition? Out of fear? It is Mrs. Lin's wish that the place be transformed into a holy temple of love and care. So the caring circle now takes on a new form, becoming the "Gi-kong Church Committee," which sets out to raise enough funds both to implement her sacred wish, and also to help her solve her financial problems.

The Church's name is significant. The "Gi" ("Yi" in Mandarin) of Gi-kong reminds us not only the suffering and sacrifice of the "righteous" man whose middle name is "righteous," but also of the sacrifice of Jesus Christ for the sake of the righteousness of God and the salvation of humankind.

May righteousness shine and dispel the darkness in Taiwan throughout the world through the existence and witness of this Church of "strange" origin.

Finally, a word of deep appreciation to Rev. John Jyiggiock Tin in Taiwan for bravely editing this documentary record in such an attractive form. It is a painful story to read, but a deeply moving one. And one is all the more grateful that he has played such a prominent role in the caring ministry to the Lin family. ✕

Prisoner Profile:

Taiwan's Li Shih-chieh

Readers may recall our story "District Chief" (Sh 12) about the ironies of the internal politics of the Chinese Nationalists' security agencies, and how some people simply "doing their job" can fall victims of the system. Li Shih-chieh is another such case.

Born in China in 1918, Li joined the Nationalist Party in 1939. He worked for the Central Bureau of Investigation in Fujian, was news director of the Central Daily News in Yong-an, and editor-in-chief of the Central Daily News in Xiamen (Amoy). In 1945 he came to public attention when every newspaper in Xiamen published his pro-KMT, anti-Communist article "Joint Declaration of the Amoy Press Regarding the Contemporary Situation." He continued to struggle against the Communists until 1949, when he escaped to Taiwan.



Commended by Chiang Kai-shek in 1951 for an article discussing cultural and ideological struggles with the Communists, Li then received an invitation to work for the Investigation Bureau of the Ministry of the Interior (later transferred to the Ministry of Justice). Also at this time, Li attended various prestigious institutions for training ranking KMT officials. At these institutions Li rubbed shoulders with Shen Chih-yueh (who later became head of the Investigation Bureau of the Ministry of Justice--MJIB) and Chiang Ching-kuo, who was to use the rival Military Investigation Bureau to climb to the presidency.

In 1960 Li was interviewed by President Chiang Kai-shek and commended for his work with the Investigation Bureau. In 1961 Li received a certificate of merit for his distinguished work, and in 1963 he was honored with a certificate of grand merit.

Between 1955 and 1965, Li rose to be the senior deputy commissioner of the First Section of the MJIB. One of his biggest accomplishments was to persuade nineteen figures of the Taiwan Independence Movement to return to Taiwan from abroad. His success may have aroused some jealousy among those working in the Third Division of the MJIB. Thus, whereas it would have been normal for Li to have been promoted to

commissioner of the First Division in 1966, he and several others were instead arrested. Li was taken in on February 9 on grounds of having "ideological questions;" later he was charged with "sedition." All this is said to have been the work of Shen Chih-yueh.

During his initial 345-day detention by the MJIB, the Third Division conducted a thorough interrogation. Sometimes the questioning went on for three days and nights. There were searches of his home and confiscation of papers. He was given hints as to the type of confession desired. At one point, Li attempted suicide. The forced confession ultimately included an "admission" that he had committed numerous seditious acts: joining the Communist Party in 1937, advocating "coalition government," supporting anti-hunger and anti-persecution demonstrations, attacking government economic policies, exaggerating corruption among government officials, and attempting to influence public opinion in favor of the Communists. Li was subsequently convicted at a Taiwan-style "trial."

Certain details render the charges of dubious merit. The Communist Youth Corps had not yet been formed in 1937 when Li supposedly joined. The alleged contact person between Li and Communist functionaries had committed suicide one year before the "meeting." The Communist party induction procedures outlined in Li's confession contradict those described in the KMT's own publications. The testimony of witnesses and other evidence at the trial contained little basis for various accusations.

In 1967, after the MJIB extracted their confession from Li, his case was transferred to the Taiwan Garrison Command (TGC). It would appear that he was formally charged on May 18 of that year, and sentenced to death on 13 February 1970 by the TGC. Citing contradictions in the evidence, the Ministry of National Defense ordered a re-trial. The Judicial Committee of the Control Yuan appointed T'ao Pai-ch'uan (see Sh 9) to investigate allegations of torture in the case. T'ao wrote Chiang Kai-shek urging the president not to approve the execution, and that the cases of all those involved be reviewed. The letter says in part:

"I have learned that the evidence put forward is not reliable and the charges not proven. ...Life is important, and this is a matter of life and death.... If they are Communists, of course they must be punished; but if there is an injustice, heavenly truth is offended. When the case is submitted to you, I request that you have it re-examined by high-ranking officials, lest innocent persons die."*

*T'ao Pai-ch'uan, "Jen-ch'uan hu-ying" (An appeal for human rights). Taipei, 1979, p. 187.

The court which had originally sentenced Li to death did so again in 1972, but once more the MND intervened, this time commuting the sentence to life imprisonment. Li did not receive written notice of the sentence until 1975. This was right after the death of Chiang Kai-shek, when many political prisoners were amnestied, but Li was not to be one of them. Li's appeals for a reexamination of the case were denied.

At the end of 1975, Li Shih-chieh was transferred to Green Island. Despite serious health problems (including hyperthyroidism, arrhythmia, hypertension, and gastro-intestinal disturbances), he remains there today, along with many other anti-communist "communists." x

CROSSREFERENCE (continued from page 24)

[But] those who advocate bourgeois liberalization blindly worship the West and are the trumpeters of bourgeois democracy; they want to introduce into China the entire Western political system, individualist ideas (including single-minded pursuit of personal gain and money worship) and even Western cultural garbage. Such a tendency has emerged in China in the last few years. If it is not criticized and checked, it will jeopardise the promotion of socialist ethics and endanger our socialist cause." (BR 16a)

A group of young people were detained for dancing to loud rock music at a Beijing party, according to People's Daily. At such parties, people had been dancing "in a vulgar way under dim lights to the accompaniment of unhealthy music." (R 15A)

The Chinese-language Ba Yi Radio (reportedly Soviet-based) attacked Deng Xiaoping for "virtually putting literary and artistic creation under the old conventions of dogmatism and formalism." The commentary referred favorably to the cultural thaws of 1956-7 and 1978-9. {23m81021}

27-HK. "COLDEST WINTER"

The pro-Kuomintang film "Coldest Winter in Pei-p'ing [Peking]" momentarily got past Hong Kong's censors, but was withdrawn after one day's showing. (FEE10A81, CP30M81)

27-TW. MUSIC.

The popular songs of Taiwanese rock composer Luo Ta-you are frequently banned from radio and television. Some of his lyrics seem to have political messages, such as: "Today's happiness will be tomorrow's painful memories." When an innocent man confessed to a crime and died at the hands of the police, Luo brought applause when he remarked: "That guy could have been any one of us" (AW 10D). x

LEGEND

- < > The first number following the < is the date of original document or (if that is irrelevant or unknown) of broadcast. Second number (if any): U. S. Foreign Broadcast Information Service date. (If no second date is indicated, the two are the same.)
- { } The date (if any) following the { is the date of original document. The number before the } refers to a report of the U. S. Joint Publications Research Service.

A April	HB Hubei Province	PK People's Korea
a August	Heb Hebei Province	PRC People's Rep. of China
AE Asahi Evening News	Hen Henan Province	QH Qinghai Prvince
AFP Agence France Presse	HK Hong Kong	QN Qishi niandai
AH Anhui Province	HL Heilongjiang Province	R Reuters
AND Asian National Dossier	HN Hunan Province	RB Ribao (daily newspaper)
AP Associated Press	HQ Hongqi (Red Flag)	ROC Rep. of China (Taiwan)
AR Asia Record	HS Hong Kong Standard	S September
ar autonomous region	I January	SC Sichuan Province
Aw Asiaweek	J June	SCM South China Morning Post
AWJ Asian Wall St. Journal	j July	SD Shandong
BJ Beijing (greater Peking)	JL Jilin Province	SH Greater Shanghai
BN Ba-shih nien-tai	JP Japan	Sh SPEAHRhead
BR Beijing Review	JS Jiangsu Province	SK South Korea
C China (People's Rep.)	JT Japan Times	Sn Shaanxi (Shensi) Prov.
c circa	JX Jiangxi Province	SX Shanxi (Shansi) Prov.
CAC Canada Asia Currents	K Kyodo	SS SPEAHR's private sources
CDM Monthly Bulletin Chinese Democratic Movement	KC Korea Communiqué	T Tibet (Xizang) ar
CLG Chinese Law & Gov't	KH Korea Herald	TC Taiwan Communiqué
CP China Post (Taipei)	LN Liaoning Province	TJ Greater Tianjin
CPC Communist Party of China	M March	TK Tokyo
CSM Christian Science Montr.	m May	TW Taiwan
D December	MD Mainichi Daily News	U USSR
DX Dongxiang (HK journal)	MPR Mongolian People's Rep.	UPI United Press Int'l.
FCW Free China Weekly (ROC)	MRK Monthly Rev Korean Afrs	v volume
FEE Far Eastern Econ. Review	N November	WB wan bao
FJ Fujian Province	NK North Korea	WP Washington Post
GD Guangdong Province	NL News & Letters (Detroit)	XH Xinhua/New C News Agency
GM Guangming Daily	NM Nei (Inner) Monggol ar	XJ Xinjiang (Uygur) ar
GS Gansu Province	NX Ningxia (Hui) ar	YN Yunnan Province
GX Guangxi Zhuang ar	NYT New York Times	Y RMB (PRC), yen (Japan)
GZ Guizhou Province	o October	ZJ Zhejiang Province
	PD People's Daily	ZM Zhengming (HK journal)

GUIDE to the UNIVERSAL DECLARATION OF HUMAN RIGHTS

See page 2 for complete text.

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